

THE CLERGY REVIEW

JULY, 1954

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THE Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience, readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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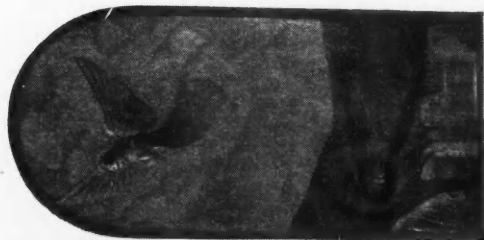
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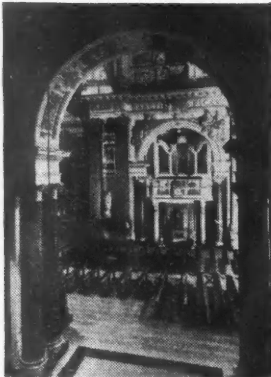
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The CLERGY REVIEW

NEW SERIES VOL. XXXIX No. 7 JULY 1954

ANGLICANISM IN THE TWENTIETH CENTURY

II. RELAXATION IN DOCTRINAL STANDARDS

WHEN some years ago the question of the continued recitation of the Athanasian Creed was being keenly debated in the Church of England, those who demanded a change argued that this statement of the Christian faith was unfamiliar not merely to members of other Protestant bodies, but to the Catholic laity as well, of whom but few are present at Sunday Prime. The Prayer Book of 1549 directed that the Creed should be recited at Mattins on Sunday on six days in the year; that of 1552 raised the number to thirteen, at which it still stands. The reasons for the prominent place it occupies in Anglican public worship is that the English reformers, when they broke with Rome, were especially anxious to proclaim their Trinitarian orthodoxy in the face of the influx of foreign Protestant preachers, some of them of radical leanings in theology. In spite, however, of this precaution, Anglicanism always contained a wing which, though not avowedly anti-Trinitarian, occupied a dubious position in regard to this mystery. At the time of the Oxford Movement disregard of the rubric requiring the recitation of the Athanasian symbol was widespread, and the Broad Churchmen of the middle and later part of the century called for its suppression. Tait, when Archbishop of Canterbury, made an unsuccessful attempt to accomplish this by legislation, but was defeated by the vigorous action of the High Church leaders, who were somewhat surprisingly aided by Charles Kingsley.

The present century opened with the controversy still active, though the atmosphere was not what it had been when the offending rubric was drawn up. By the year 1900 it had come to be considered an offence not only against charity but against the canons of polite behaviour to consign a theological opponent to hell. The damnatory or, as they were sometimes more euphe-

mistically called, minatory clauses were a stumbling-block to many and in Westminster Abbey the Creed was recited without them. The struggle over the *Quicumque vult* was a connecting link between the older and the newer theological liberalism. What was characteristic of the latter was the calling in question of the miraculous, and its claim to be based on science and criticism. By the time we are considering, though much was still written on the supposed controversy between religion and science, the period of acute tension was passing away. Modern geology had long been accepted by Anglican divines and biological evolution was, except by some old-fashioned Evangelicals, no longer looked at askance. There was a tendency among some Anglicans to accept evolution even in a form hardly compatible with the traditional belief in original sin. When Frederick Temple was nominated Archbishop of Canterbury in 1896, a clergyman appeared at St Mary-le-Bow to protest against the confirmation of the appointment by the Dean of the Arches on the grounds that Temple held the "full Darwinian doctrine of evolution"; but such protests, seriously as they might have been taken thirty years earlier, at that time could provoke little more than smiles.

It was far otherwise where the Higher Criticism of the New Testament was involved and the Apostles' and Nicene Creeds were drawn into the arena of controversy. The extreme wing among Anglican biblical critics cast doubts not only on other Gospel miracles but on the narratives of the Virgin Birth and the Resurrection as well. In Newman's time no one would have suggested that a doubter here could honestly continue to function as a clergyman. It was a literary antagonist of Newman's old age, Dr Edwyn Abbott, Headmaster of the City of London School, who came forward as champion of the more modern view. Abbott had noted that over a period of years there had been a decline in the number of Fellows of the two largest Cambridge Colleges, Trinity and St John's, who had taken orders in the Church of England. He ascribed this to the requirement that ordinands should profess faith in the miraculous. No doubt the intellectual unsettlement of the day afforded a partial explanation of this, but probably it owed more to the fact that education was ceasing to be a clerical preserve. At all events

the relaxation of the standards of dogmatic orthodoxy which came about some years later did nothing to increase the number of clerical dons.

On the question whether a clergyman who had lost faith in the Virgin Birth and bodily Resurrection of Jesus Christ could honestly continue to function as such opinion was divided. But a negative answer was the more usual one both among church-people and agnostics. The philosopher Henry Sidgwick, who had himself renounced his orders in the Church of England, in his essay on the *Ethics of Clerical Conformity* took this view where the Virgin Birth was involved. An Anglican clergyman who had lost faith in it could in Sidgwick's judgement only continue to recite the creed "by proving the most grave and urgent social necessity for his conduct". Hastings Rashdall took a different view and found nothing dishonest in saying "virgin" when he merely meant "young woman". The controversy occupied the greater part of Davidson's primacy, rivalling and at times eclipsing that over ritualism though at the time of his resignation in 1928 it had already become less acute.

It was in the Universities that Liberal Churchmanship was most firmly entrenched. In 1898 the "Churchman's Union" (now called the "Modern Churchman's Union") was founded for the propagation of its principles, and in 1902 there appeared the party's first manifesto, a volume of essays by seven members of the University of Oxford, entitled *Contentio Veritatis*. Hastings Rashdall, the well-known philosopher, who even at that date was coming forward, not perhaps as the leader of the liberals (for they never had one), but as their most active champion, asserted in one of the contributions, though quite arbitrarily, that the probability against miracles having occurred was "enormous" (p. 53). W. R. Inge though somewhat less emphatic was uncertain as to whether "miracles are to be expected or desired as part of the revelation of the divine life and character" (p. 98). On the question of Christ's sinlessness, with regard to which Rashdall expressed himself with some uncertainty, Inge declared that it was something with which we could not "afford to part". The Bishops, even had they so wished, could exercise but little disciplinary authority over laymen or even unbeneficed clergymen who indulged in heterodox speculations about the

Creeds. It was somewhat otherwise where a beneficed clerk was concerned and in the following year the Rev. Charles Beeby, incumbent of the living of Yardley Wood, near Birmingham, though not formally deprived, resigned his benefice under pressure from the Bishop of Worcester, Dr Gore, on account of views he had expressed about the Virgin Birth. But the question involved was obviously one which concerned the whole episcopate and not merely an individual Bishop.

Comprehensiveness has ever been a characteristic of the Church of England, and had been up to the beginning of the present century, on the whole, a source of strength to it. But there was a kind of comprehensiveness which the English reformers had not sought to secure. It had not been their aim to include within the Church of England those who rejected belief in the miraculous. Fifty years ago, therefore, the Bishops were confronted with a new problem. The great majority of Anglican Christians considered that belief in our Lord's Virginal Conception and Corporal Resurrection formed an integral part of the Christian Faith. This belief was not confined to the simpler members of the Anglican Communion but was shared by the majority of Anglican scholars as well. But religious agnosticism was widespread among non-churchgoers and in a heresy trial public opinion would have been in the largest measure on the side of the accused. The Bishops took action of a kind which exemplified in a remarkable manner that genius for compromise which is so characteristic a note of Anglicanism. They declared in Convocation that the Church of England adhered to the historical statements of the Apostles' and Nicene Creeds but at the same time refused to take disciplinary action against those clergymen who impugned them. This declaration was made in 1905 and repeated by the fifth Lambeth Conference three years later. But among the Bishops of the Province of Canterbury there was one who called for more than empty words. Charles Gore, who had resigned the See of Worcester for the newly created one of Birmingham, called for more drastic action. He argued that none should enjoy the privileges of church membership who were unwilling to discharge the obligations it entailed. Ministers of the Church of England, therefore, who asserted their disbelief in the Resurrection and

the Virgin Birth should, the Bishop maintained, be given an interval in which to make up their minds, after which, having failed to do so in an orthodox sense, they were to be suspended.

Only a man who finds logic at least a little tiresome can ever feel happy as a Bishop of the Church of England, and to Dr Gore his colleagues were a thorn in the flesh, while they no doubt sometimes found one in him. For a whole decade, or nearly so, the story of the Church of England is that of a conflict between two personalities: that of Gore himself striving to anchor the Church of England to an orthodoxy grounded on the first four Oecumenical Councils and that of Randall Davidson as protagonist of the traditional Anglican policy of comprehension. Before the issue was decided in Davidson's favour four rounds had been fought out. In 1911 the Rev. J. M. Thompson, Fellow and Chaplain of Magdalen College, Oxford, published a book entitled *Miracles in the New Testament* in which he argued that they either lacked a factual basis or were non-miraculous occurrences on which an erroneous interpretation had been placed. Gore used such powers as he had by inhibiting Thompson from officiating as a clergyman in the Oxford diocese except in his College Chapel, where he could not touch him, and the incident was eventually closed when the Bishop of Winchester as Visitor of the College cancelled the Chaplain's licence.

A year later a heated controversy developed in consequence of an essay on the "Historic Christ" by the Rev. B. H. Streeter, Fellow (later Provost) of Queen's College, Oxford, in the symposium called *Foundations*. Mr Streeter threw doubts on the veracity of the Gospel narratives of the Resurrection. Gore for a time contemplated taking disciplinary action against him, but his resolution failed and the sceptical clergyman obtained a canon's stall in Hereford Cathedral. Matters reached something of a climax when in the spring of 1914 Canon William Sanday, Lady Margaret Professor of Divinity at Oxford, a world-renowned New Testament scholar, in a controversy with Bishop Gore made a public announcement that he no longer believed in miracles, a position which he maintained that an Anglican clergyman could not be denied the right to take up. Sanday had previously made this admission at a dinner-party at Oxford at which Gore had been present, and the Bishop on returning to

Cuddesden that evening was "prostrated and utterly miserable for days".¹ On recovering himself he sought desperately to obtain from his brother Bishops a more explicit condemnation of the type of liberalism which was now coming to be spoken of as "Modernism". The matter was prevented from becoming acute by another judicious compromise. The Bishops of the Province of Canterbury repeated the resolution they had passed nine years earlier declaring that the historical statements of the Apostles' and Nicene Creeds and the doctrinal statements of the *Quicumque vult* formed "the necessary basis on which the teaching of the Church reposes". But they largely neutralized this pronouncement by a firm refusal to countenance any proceedings based on charges of heresy. Such had indeed already at this time come to be regarded as something alien to the genius of Anglicanism, the last so far as I can ascertain having been held in 1871 when the Rev. Charles Voysey, who later became minister of a Theistic Church in Swallow Street, Piccadilly, had been deprived of a benefice in the Church of England for denial of the Incarnation. Gore made his last attempt to stem the modernist tide when at the end of 1917 Mr Lloyd George nominated Herbert Hensley Henson, Dean of Durham, to the See of Hereford. Gore believed that Henson did not believe in the Virgin Birth, but withdrew his opposition to the appointment when the Bishop-elect made an ambiguous statement to Davidson. It appears, however, from Hensley Henson's posthumously published correspondence, that he did not really believe in this doctrine.²

The period between the fifth and sixth Lambeth Conferences held in 1908 and 1920 was the most critical which the Church of England has passed through since the Revolution of 1688. The battle over the Creeds was fought out and won by the liberals and the culminating point of Davidson's statesmanship was his refusal to allow the Conference of 1920 to discuss the question of the Creeds. The Primate threw all the weight of his prestige into the scales on the side of toleration, knowing full well from his contact with the laymen whom he met at the Athenaeum what public opinion demanded of an established

¹ G. L. Prestige, *Life of Charles Gore*, p. 347.

² *Letters of Herbert Hensley Henson*, p. 209.

church. This is not to say that he himself would have endorsed the full liberal programme, but rather that he looked on it as something to be treated with sympathy rather than ostracism.

The "modernist" controversy petered out like the ritualist one. The last crisis occurred over the Modern Churchman's Conference at Girton College in 1921. Here Rashdall, now Dean of Carlisle, read a paper on "Christ as Logos and Son of God". God, he argued, was to some extent incarnate in every human soul; in "the great ethical teachers of mankind, the great religious personalities, the founders, the reformers of all religions", God, he believed, was more fully revealed; in Christ the self-revelation of God had been "signal, supreme, unique". This justifies us in thinking of God as like Christ. The Dean's pronouncement only served to emphasize the complete impotence of High Churchmen and Evangelicals. A resolution passed by the Upper House of the Canterbury Convocation on 2 May 1922, marked a definite retreat on the part of the Bishops. They declared their adhesion to the teaching of the Nicene Creed, in particular "concerning the eternal pre-existence of the Son of God, His true Godhead, His Incarnation", the Virgin Birth and bodily Resurrection being no longer stressed. To guard themselves against the charge of obscurantism the Bishops in a verbose declaration proclaimed their welcome to "fearless and reverent inquiry". Davidson, who in his old age was much influenced by the example of Dean Stanley, now as a gesture of confidence in the Modernists invited Rashdall and his wife to stay at Lambeth.

The Lambeth Conference of 1930 passed an evasive resolution on the Modernist question. "We hold," it declared, "the Catholic faith in its entirety; that is to say, the truth of Christ contained in the Apostles' and Nicene Creeds." The statement that these creeds "contained" truth is obviously something less than an assertion that they contain no error. But by this time the whole question was *sub judice*; for a Commission was investigating the doctrinal position of the Church of England. The Commission owed its origin to what may appear a small incident. A theological student, now a Canon of Peterborough Cathedral, addressed a letter to the then Bishop of Manchester, Dr William Temple, inquiring what the teaching of the Church

of England really was.¹ The interest of the two Archbishops, Davidson and Lang, in this question was secured, and at the end of 1922 they appointed a commission "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences". The Commission, which had for its first chairman the Bishop of Oxford, Dr Burge, was fully representative of the various church parties and included four laymen of academic distinction. On Dr Burge's death his place was taken by Dr Temple, who had succeeded to the See of York by the time that deliberations of the Commissioners were concluded.

The Archbishop's introduction to the report makes it clear that the traditional conception of heresy was something foreign to his mind. "It is truly said," he laid down, "that to become bitter in controversy is more heretical than to espouse with sincerity and charity the most devastating theological opinions; and by this standard the 'orthodox' are condemned as grievously as their opponents. Progress in apprehension of the truths of the Gospel must chiefly come by the intercourse of minds united in friendship. . . ."² The days when Newman could express disapproval of the attendance of the staff of King's College, at an evening party given at University College, or when Pusey crossed, or was supposed to cross, the street on seeing Jowett approach, were bygone, and it is difficult not to find a certain sentimentality in the atmosphere in which the Commission sat. Davidson in appointing it had clearly laid down that it was not competent to make an authoritative pronouncement on Anglican doctrine, but that its findings must be laid before Convocation, which would decide whether or no any action should be taken. The last thing anyone connected with the Commission wished for was a revival of trials for heresy, which seemed so unfitting in an enlightened, progressive church. Yet no one who gave the most cursory consideration to this matter could fail to see that a church which admitted every

¹ The writer of the letter, Canon E. C. Rich, assures me that this one is correct, though a different version of the origin of the Commission is given in Chap. LXXII of the Bishop of Chichester's *Randall Davidson*.

² *Doctrine in the Church of England*, p. 1.

kind of theological opinion must be the laughing-stock of Christendom. The Chairman in his report sought to meet this difficulty by repudiating for the Commission a judicial or administrative function. Its purpose was to pronounce whether in its judgement a particular opinion was compatible or incompatible with the Christian faith or with Anglican tradition. To decide whether disciplinary action should or should not follow any such pronouncement was something it disclaimed as not belonging to its province.

Though appointed at the end of 1922 the Commission did not issue its report till January 1938. Davidson, Gore and Rashdall were dead. A new generation was growing up to whom the conflicts with which their names had been associated brought no acrimonious memories. The Commission's report seems to exude an unwonted aroma of peace. Men who disagreed with each other even on the most fundamental tenets of the Christian religion seemed more enheartened by the spirit of fellowship in which they met than saddened by their differences. The most crucial issue, the one on which it was the most difficult to compromise, was what it had been thirty years earlier: the question of miracles. Here, as might have been expected, the Commissioners were unable to agree. Some held that miracles were "a striking demonstration of the subordination of the natural order to spiritual ends" and afforded "particular points at which God's activity" was "manifested with special clarity and directness".¹ Others felt that it was "more congruous with the wisdom and majesty of God that the regularities, such as men of science observe in nature . . . should serve His purpose without any need for exceptions . . .".² Those members of the Commission who felt themselves unable to subscribe to belief in miracles were at pains to make it known that their rejection of them was a religious and not a secularist one; that they did not hold that God *could* not work miracles but rather that He *would* not do so. Both parties seem to have been agreed that as legends relating supernatural occurrences encrust themselves around great religious personalities the same evidential use cannot now be made of miracles as was done in the past.

¹ Op. cit., p. 51.

² Ibid.

Despite their differences on such fundamental questions as the Resurrection and the Virgin Birth the spirit of fellowship in which the Commission held its meetings was unimpaired. Davidson had been unenthusiastic when he appointed it. He would have preferred a volume of essays like *Lux Mundi* or *Foundations* to the report of a Commission; but, as Dr Iremonger points out, the characteristic of these volumes was that they represented the views of one particular school of thought, whereas the report of the Commission was to bring together conflicting opinions.¹ The troubled period which had preceded the appointment of the Commission certainly gave grounds for the Primate's apprehension, and had such a report as that which its members produced appeared in 1922 it would have met with a stormy reception. By 1938 not only had men's minds grown accustomed to a very wide degree of toleration in matters of doctrine, but interest in doctrine itself was becoming subordinated to interest in social and international questions. It was the age of "Social Christianity". There were still, of course, Anglicans who were distressed if their Bishops or clergy disbelieved in miracles, but the form which their dissatisfaction took was a milder one. Few, if any, desired proceedings for heresy. High churchmen now seemed content if doubting or disbelieving clerics were excluded from the episcopal bench. No one thought of prosecuting the Bishop of Birmingham. His critics would probably have been satisfied to see him transferred to the Deanery of Westminster, when it fell vacant during his episcopate. Moreover, the time when a clergyman could create a sensation by disclaiming belief in the Virgin Birth had passed away. When Mrs Humphry Ward wrote *Robert Elsmere* he would have left the Church of England. When more than twenty years later she wrote the *Case of Richard Meynell* he could defiantly claim the right to remain a member of it, and by so doing draw public attention to himself. When the report of the Doctrinal Commission appeared few cared what he did. The secular Press welcomed the tolerant spirit of the report and it was indeed a testimonial to the growth of the tolerance. At the beginning of the century an Anglican divine who believed in the Virgin Birth might find it difficult to maintain social relations with one

¹ *William Temple*, p. 463.

who did not, still less to kneel beside him at the communion rail. Now they could meet in the spirit of fellowship, could worship side by side and sign a joint report to the effect that intolerance was worse than heresy.

How far the report of the Doctrinal Commission was from producing one of the great historic crises of Anglicanism is shown by the fact that the whole question is left unmentioned in Mr Lockhart's life of Archbishop Lang and receives only four pages in Dr Iremonger's life of Archbishop William Temple. The report was not, however, entirely without repercussions. A group of laymen passed a resolution deploring that the Church of England was content with a lower standard of honesty in her clergy than was expected in men of business, at which the Archbishop of York could do no better than draw a feeble distinction between poetic truth and historic fact, a distinction which he, as a philosopher, felt that businessmen lacked the needed subtlety to appreciate. In the religious communities in the Church of England, however, a more traditional type of theology prevailed, and in 1939 their superiors addressed a protest to the two Primates at the tolerance accorded in the Commission's report to teaching always regarded as heretical. They received a reply which showed that the Anglican genius for compromise had lost nothing of its resourcefulness. Both the Archbishops affirmed their personal belief in the dogmas of the Resurrection and the Virgin Birth. The Primate of All England had never questioned them. His colleague in the North had as a young man wavered on the subject of the Virgin Birth and had been refused ordination by Francis Paget, Bishop of Oxford, on account of this hesitation, but had been ordained by Davidson. The matter had continued to trouble him for some years till during a symphony concert at the Queen's Hall he had experienced a sudden inward conviction that Jesus Christ had had no human father. This conviction never afterwards left him. Dr Lang and Dr Temple made it clear in their reply that they had no desire to see excluded from the ministry of the Church of England those clergymen who doubted or disbelieved in these doctrines. Such clergymen would show their loyalty to the Anglican Church sufficiently if they would refrain from troubling the minds and consciences of their hearers by giving

expression to their doubt or disbelief in the pulpit. But this, it appears, they were exhorted to do rather as an act of charity towards the weaker brethren than because expression of such doubt or disbelief was incompatible with the exercise of the ministry in the Church of England.

With this declaration on the part of the two Primates the "Modernist" controversy in that body may be said to have come to an end. The report of the Lambeth Conference of 1948 did not so much as mention it. But the declaration crystallized a position which had in effect been arrived at many years before. In a pastoral charge on the *Doctrinal Teaching of the Church of England* the late Bishop of Gloucester, Dr A. C. Headlam, one of the most learned Anglican theologians of the present century and one who repudiated the attribution of infallibility to either Church or Scripture, maintains that while belief in the Incarnation is an essential part of the faith of the Church of England, belief in the Virgin Birth is not. This is, however, something different from saying that the Virgin Birth is not a fact. "The arguments against the story," he adds, "are not strong. It is really objected to on *a priori* grounds."¹ The present Archbishop of York in his collection of charges published under the title of *The Church of England Today* has with great lucidity sketched the official Anglican attitude to prosecutions for doctrinal heresy. In his earlier work the *Claims of the Church of England* he lays down that her doctrinal formularies are contained in the Creeds, the Prayer Book and Ordinal and the Thirty-nine Articles. Till the passing of the Clerical Subscription Act of 1865 ordinands were required to subscribe to the Articles "willingly and from their hearts". Since that Act a more general "assent" has been asked for, such as was interpreted by Archbishop Davidson as implying not the acceptance of every statement contained in the Articles "but a general though loyal acceptance of the doctrinal position of the Church of England".² Dr Garbett himself tells his ordinands that honest subscription to the Articles cannot be made by an agnostic, a Romanist or a Puritan. Within these limits he refuses to advocate coercion, basing himself, so he believes, on the words of

¹ *The Church of England*, 1924, p. 59.

² *Claims of the Church of England*, p. 35.

Christ, "Who never attempted to coerce His disciples into accepting Him and His teaching. . . ." When therefore statements which appear to be heretical are made by her members "the Church of England meets them with argument and treats them with patience and understanding, in the hope of convincing them of their error, instead of silencing them by immediate excommunication or deprivation; it holds that it is better to confute the open expression of erroneous views than to drive them underground by denunciation".¹

All this may sound very tolerant, enlightened and Christian. It may seem to indicate the course which a progressive church should take, and has been written obviously with a view to drawing a contrast between the methods of the Church of England and those of the Church of Rome to the advantage of the former. But in reality the leaders of the Church of England are not altogether free in this matter. If public feeling is to be influenced in the direction of toleration of an Established Church then it must be assured that within that church the measure of freedom of opinion which it deems reasonable will be maintained. When, however, doctrines and practices exhibiting Romanizing tendencies have been in question a similar tolerance has not been shown and the discrepancy was manifest already more than sixty years ago. After the last of the prosecutions under the "Public Worship Regulation Act", that of the Rev. J. Bell Cox, of St Margaret's, Liverpool, Dean Church wrote to Archbishop Benson, "While Mr Bell Cox goes to prison for having lighted candles, and mixed water with the wine, and refusing to give up such things, dignified clergy of the Church can make open questions of the personality of God, and the fact of the Resurrection, and the promise of immortality."²

The Liberal Evangelical or Modernist party in the Church of England has won tolerance for itself. It has not, however, achieved that predominant position to which it seemed at one period to be the heir. "Modern churchmen" are now for the most part elderly men and their creed is too nebulous to provide the basis for a recall to religion. Dr H. D. A. Major, one of the old guard of Liberal Evangelicalism, in his little book *Basic*

¹ *The Church of England Today*, p. 80.

² G. K. Bell, *Randall Davidson*, i, p. 126.

Christianity argues that a simplified form of Christianity which he would rename the "Kingdom of God" has the potentialities for becoming a world religion in a way which no other faith has, but as yet his voice seems but little heeded. The Liberal Anglicanism which thirty years ago was so full of self-confidence has shown itself grievously weakened by mutual distrust among its leaders. Hensley Henson, whose elevation to the episcopate in 1918 seemed so signal a triumph for it, on the day of his death pronounced the opinions of the Bishop of Birmingham to be "really scandalous"¹ and some time before had written of Dean Inge, for whom he had at one time cherished an almost unbounded admiration, that he expressed himself as a gnostic rather than a Christian²; and the Dean himself, so far from being enthusiastic about the episcopate of Dr Barnes, found him strangely blind.

The belief that the relaxation of doctrinal standards would arrest the decline in church-going and increase the number of men of ability to be found in the ministry of the Church of England has not been realized. It is not Liberal Evangelicalism which is the most influential force in the Church of England today. Liberal Anglo-Catholicism, with its greater appeal to the senses, has eclipsed it. The attempt to wed a measure of theological liberalism with Tractarian principles goes back to the appearance of *Lux Mundi* in 1889. The present school of liberal Anglo-Catholic thought came forward in 1927 with *Essays Catholic and Critical* as its manifesto. This school, while adopting an extensive measure of liberalism in theology, stresses what Baron von Hügel called the "institutional element" in religion in a way which contrasts with that of the Evangelicals both old and new. The contributors repudiate what they call an oracular view of church authority such as was implied in the old Tractarian belief in the infallibility of the early councils.

A recent writer of this school, Dr Trevor Jalland, in his Bampton Lectures on *The Church and the Papacy*, repudiates the idea of an absolute infallibility as unobtainable and perhaps even undesirable in this world, though he is prepared to admit for the Church and even for the Papacy a relative infallibility

¹ Op. cit., p. 217.

² Op. cit., p. 239.

(p. 547). Another exponent of neo-Tractarian principles, Canon F. R. Barry, now Bishop of Southwell, looks to a "reborn Church", "which will not be the Anglo-Catholic Congress nor the Evangelical Group Movement, nor the Bible Christians nor the Modern Churchmen but to which all of these will contribute".¹ In conclusion mention should, however, be made of a reaction against liberalism which has set in within the Anglo-Catholic party itself, as shown in the writings of Professor Eric Mascall. This theologian, who still draws the distinction abandoned by many others between natural and revealed religion, believes that liberal Anglo-Catholics have shown a tendency to make "unnecessary concessions to the climate of the time". Their error has lain in supposing that contemporary categories of psychology were capable of providing an adequate medium for the expression of Christological Doctrine.² He protests against the transference of the Christological problem from the ontological to the psychological plane (p. 36). The unity of the Church is to him a "sacramental" one. He complains that Catholicism is "too jurisdictional". Whether Mascall will be the founder of a new school it is not yet possible to say.

HUMPHREY J. T. JOHNSON

SHORT NOTICE

Catholicisme : Hier : Aujourd'hui : Demain. Vol. II. Part 14. (Letouzey et Ané, Paris.)

EACH instalment of this great Catholic encyclopaedia contains, in addition to what one would expect to find, something of great interest not easily accessible elsewhere. In this part, under *Etats Pontificaux*, will be found much detailed information about the Papal States, including Avignon and the Venaissin, illustrated by six maps.

J. J. D.

¹ *Anglo-Catholicism Today*, p. 60.

² *Christ, the Christian and the Church*, p. 30.

PSALLITE SAPIENTER¹*A Cantor's Reflexions*

WITH reference to the singing of psalms, it may be said that *scientia* is the "know-how", while *sapientia* is the "know-why", since we learn from I-II 57 2 that wisdom considers the *altissimas causas*, while knowledge only the *ultimum in hoc genere*. So in singing Gregorian, it's not merely a question of knowing what the next note is, but of knowing why the melody goes where it does to build up the whole song. And the conclusion of these reflexions is that *if a cantor or choirmaster really knows what he wants, he will not have great difficulty in getting something close to it from his choir*. The important thing is that he should have in his mind a clear image of a perfect performance, and he is then able all the time to compare the results with that ideal image. Many (I think) fall down because the image is not clear enough, and they don't really know what to ask for.

I don't know whether seven years' managing the singing at a school constitutes experience, but several generations pass through a school in that period, and there is sufficient time for experiment. These reflexions on method and experiment may be of help or interest to others who have to manage choirs, or even to those who are compelled to listen to them.

Every type of choir has its own problems, different for the established parish, the new mission, the school, the infants' choir, the monastic choir, the seminary, the choral society or the professional choir; yet there is a certain kinship between their problems. I had better state the terms of reference of my own immediate experience at once, so that the reader may be able to judge what may be of interest or use to him.

Materials. It is a boarding school of nearly seventy boys, aged about 13 to 18, so that treble voices rarely last out the first year, during which most newcomers go gently until they get used to things. This means that there is usually little question of four-part stuff, and we concentrate on unison and particularly on Gregorian. The main material is that of the rather

¹ Ps. xlvii, 8 (Monday Lauds).

noisy baritone of the 15-18-year-old boy, sometimes gradually developing in the later stages into a genuine tenor or bass, though still somewhat restricted in range and power. Among the seniors we have a *schola cantorum*, which is simply a collection of the more powerful voices as they develop, showing also some skill or aptitude.

The job to be done. 1. The most regular task is the daily Compline, sung by the whole school, according to the Dominican Rite. This involves, of course, apart from the regular chants, all the ferial psalms, most of the hymns *de tempore* (except Christmastide in the holidays), all the common hymns and most of the proper hymns and antiphons (including a number of Dominican feasts), together with the special Dominican features in Lent, and the permanent *Salve* and *O Lumen* at the end. It should be added here that we Dominicans are very jealous of our own chant, slightly different throughout from the Roman and including certain peculiarities even in the psalmody. The psalms, etc., are sung by alternate sides, the boys sitting and standing with the Fathers for alternate psalms, in the Dominican manner. Members of the *schola* occupy the back pews on either side.

2. Then there is a Sung Mass to be prepared for every Sunday and occasional weekday feasts, together with a High Mass on major festivals. The Proper is sung by members of the *schola* in choir, wearing white tunic and surplice, and the Ordinary is sung by the whole school (*versus* two cantors), fortified by other *schola* men at the back.

3. On Sundays and (at present) on one night during the week there is Benediction after Compline, with an English hymn in between.

4. Occasional special things are needed for Holy Week (when the school stays for it), on Rogations, at Confirmations, pontifical functions, broadcasts and the like, when special rehearsals are held.

Regular practice is half an hour for the whole school every Saturday morning, and another half-hour for the morrow's *schola* in the evening. Part of a practice is sometimes devoted to "polishing" the daily Dialogue Mass.

The Répertoire. 1. With regard to Compline this is plain
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enough, and Compline is always sung fully and according to the book.

2. For the Sung Mass we have found it wisest to restrict ourselves to a few Ordinaries, especially (Roman) I, VIII, XI and XVII, frequently using the "Ambrosian *Gloria*" and one or two simple Dominican chants. The Proper is sung intact, except for the Gradual and Alleluia (Tract), which are usually sung to a psalm-tone, working through the series i to *peregrinus* with their variations Sunday by Sunday. At a High Mass all parts are sung.

3. For the English hymn on Benediction nights we have a set, built up during over twenty years, of about thirty-eight hymns, rather carefully selected.¹ New hymns are added from time to time, but this often involves the dropping of others, since we have (at present) about 25 Benedictions a term (about 72 a year), and a hymn that is not sung at least once a year easily gets forgotten. We use the *New Westminster Hymnal* (since 1940), but sometimes adapt, switch or completely replace the tunes; and the general idea is to provide hymns that are good piety, good verse and good music, with a sprinkling of well-known ones for tradition's sake. Many hymns are too long for the occasion, and we have a system of an additional number on the board to show the number of verses to be sung, usually including the last, or doxology (thus "black number 4" normally means verses 1, 2, 3 and last). The syntax of the poem often dictates the cuts.

4. At Benediction we use about a dozen *Te lucis* tunes (representing all the modes) for the *O Salutaris*, and half-a-dozen "populars" (Duguet, Webbe, "Rockingham", etc.); and about eight Plainsong *Tantum Ergo* tunes with half-a-dozen "populars". About thirty motets are known (though the seasonal ones require annual "polishing"), partly from *Plainsong for Schools* and partly from our own duplicated motet-book; and a dozen Plainsong tail-pieces (*Adoremus*, etc.). Benedictions are mostly Plainsong, and the whole service is usually in the mode of the motet, so that *O Salutaris*, motet and *Tantum Ergo* form a musical whole. All this requires rather careful planning, to com-

¹ Most of the répertoire is a heritage from previous Cantors, Fathers Aelwin Tindal-Atkinson, Gerald Vann, Gerard Meath and Dominic Sire.

bine relevance to the feast or season, variety, avoidance of repetition, musical unity and opportunity for practice beforehand. As with the hymns, fresh music for Benediction is introduced from time to time.

Interest in the Répertoire. The boys take a great interest in the répertoire, and one soon hears whether a tune is popular or not. It is most essential that the singers should really *like* the things they are to sing. A varied diet is important, especially as Compline provides a staple fare that cannot be chosen. Thus everyone enjoys some rousing hymns, such as *O King of kings* (N.W.H. 211, Pearsall), *Who is she?* (N.W.H. 209, Terry), *Arm! Arm!* (Old W.H. 199, Terry) or *Sacris Solemnis* sung to N.W.H. 77; but at the same time a favourite *O Salutaris* is the austere plainsong from Ferial Prime (very ferial in our rite), together with other simple melodies like the "Ambrosian" *Gloria*. The sentimental *O Esca* and the flowery *Rosa Vernans*, for instance, are popular motets, but the more sober melodies such as *Virgo Dei Genitrix*, *Jesu dulcis memoria* or *Anima Christi* provide more regular fare. Thus a real taste in church music is built up, and it is quite remarkable how much the boys appreciate the more austere and simple melodies (what we call "real tenth-century stuff").

Probably most of us succumb some time to the temptation of putting some of our own trash into the répertoire. This is tolerable in moderation, and on one important condition: the choir must not at first know who wrote the piece. A good hymn tune, for instance, usually "catches on" at once, and may quickly become a favourite. If this happens, the author may be revealed with real advantage, since the choir's confidence in him will be increased. When it does not happen, we are wise to scrap the thing without further hesitation. There is a hymn used here, which is a regular "best-seller", a tune written by one of the boys for *Come to me beloved* (N.W.H. 176), but the identity of the composer was not published until the tune was well established.

Execution. The satisfactory singing of Plainsong, more (I think) than in any other kind of music, depends upon a musicianly execution. Measured music can be tolerable if it is in tune and in time, and harmonized singing can be bearable if the parts sing the right notes, but Plainsong has none of these refuges. No

one will like a ferial melody if it is bawled, or sung dully note after note; or some chant that is just a meandering succession of neums. But once the thing is phrased, the pattern grasped and performed, and sung with a "*chiaroscuro*" effect all through, shading off the phrase-ends and giving them a gentle *rallentando*, going lightly over the top notes and really reining-in for the *finale*, climbing up the rhythmic pattern and lightly stepping down again, the thing becomes alive, and there is a pride in producing a work of art every time. And this applies to the simplest thing, and to each and every verse of a psalm. In a piece of Plainsong the actual volume of sound is never static, the *tempo* never mechanically regular: light-and-shade in volume and speed is found in every phrase. And the simpler the melody, the more effective and important is the delicate phrasing. Ultimately it is a question of seeing not the notes, but the phrases and whole structure (as when reading we see sentences, not words or letters), and of moving through the piece, conscious all the time of the pattern, and of the place we have reached on the way from its beginning to its end. It is this idea of consciousness of pattern that must be "got across" before that "thin line of melody" that is Plainsong is going to have a real appeal to the singers. And until it appeals to them, they will not sing it well.

The same things apply to measured music, though it is not so difficult to "get across" because the rhythm is more obvious; but the sharp phrasing of an *alla marcia* hymn will be quite different from the soft swinging rhythm of, for instance, *Hail Queen of heaven* (N.W.H. App. 8). Other hymns can be sung as a gentle recitative, like a piece of plainsong in free rhythm, as *The God whom earth and sea and sky* (N.W.H. 103); while others again, such as *O Jesus Christ remember* (N.W.H. 82, Wesley), require a smooth but very firm and regular beat, with special attention to the smoothness of the phrase-ends. Once the choir is really interested in these things, and feels the structure of a piece, the rendering can begin to be musicianly.

"*Getting it across.*" A choir needs to be interested in a piece, and to feel its pattern, before they begin to sing it. Something about the origins of a hymn, or, for instance, Who was Vincent Novello?, help their interest at the start. In "getting the pattern

across", especially in Plainsong, careful conducting from the very beginning is the most important element. The *Chironomie* of Dom Mocquereau can convey the rhythmic pattern perfectly, if it is carefully done. It is most essential that the conducted wave-design be very clear and very firm, conveying as exactly as possible the image of the perfect performance in the cantor's mind, and moreover that this design be so clear in his mind that he reproduces it *exactly* every time that the phrase is practised. In this way the desired rhythmic pattern is indelibly associated with that melody in the singers' minds. Furthermore, if, when he sings through a new piece to his choir, the cantor "conducts himself" the while, with the *exact* movements he will use to them, this association will begin with the first hearing. (At a first hearing I usually invite the boys to watch the conducting only, and not the text.) A choir responds very quickly to a really clear *Chironomie*, and they will always sing the piece like that, even when, as at the service itself, there is no conductor present. Let us remark in passing that it is easier for the singers if the cantor (facing them) conducts from his right to left, so that his wave flows along the printed music in their books. To convey an exact rhythmic structure by means of gesture requires much patient work in the early stages—pencilling-in the waves among the notes in one's own text (as Dom Mocquereau does in his book), and then much practising the exact gestures in secret before using them on the choir. Although the *Chironomie* becomes easier and more natural with practice, it always needs to be well thought-out with a new piece. And of course the same rules apply to the conducting of measured music, be it a plain "four-square" or anything between that and waving recitative: if we use sharp straight strokes here and smooth curves there, and elsewhere the fist, this must all be so deliberate that we can reproduce it when required.

Ultimately it always depends on the clear image in the cantor's mind (not really difficult to form, if we try), conveyed to the singers. A rhythmic singing of Plainsong gradually becomes second nature to them.

Liturgical Ideal. We are fortunate in having part of the Divine Office as part of the school's daily task, the daily Dialogue Mass and the weekly Sung Mass. It is easy to remind the boys that

they are taking part in the worship offered to God by the whole Church, and mostly using the Church's official melodies. It is also not out of place (I find) in a choir-practice, apart from a spiritual conference, to talk about their share in the Liturgical Movement and the modern restoration of Plainsong, especially with regard to its modern execution. A good rhythmic rendering has a value far beyond the domestic sphere of the school: it is part of a worldwide movement and a true contribution to a spiritual ideal in the Church. This also helps to "get it across".

The Use of the Organ. Unaccompanied Plainsong is usually proposed as the ideal. But for this the choir must sing in tune—of which more, *infra*. We will take that for granted now. The fact is that even a light "background" accompaniment *tends* to obliterate the "*chiaroscuro*" or light-and-shade that should be present in any phrase of Plainsong. In practice it usually does, and there is often a danger of its obliterating it in the singers' minds. For this reason we now always sing Compline unaccompanied, and many tell me they prefer it so. On the other hand we always use the organ for Benediction (even if all Plainsong), because it is a pleasant change, it helps to lead from one short item to the next, it obviates a cantor's intonation for each piece, and it bridges the gaps. For the English hymns (apart from one or two sung as quasi-plainsong recitatives) the organ accompaniment with its four-part harmony is an almost essential part of the whole. Here, of course, it is not a mere "background", and it is legitimate (I think) that the organ should produce as much volume of sound as all the singers put together, but not more than this. For the Sung Mass (all Plainsong) we generally use the organ as in Lent, i.e. on feast-days, but sometimes also on other Sundays. This intermittent use of an accompaniment does in fact turn "the playing of the merry organ" into a genuine symbol of festivity.

Some elementary points. 1. Intonation. A choir must sing in tune. It is easy enough if this ideal is put before them—it frequently isn't. If they listen to themselves critically, they will not droop—after all, it's very ugly when they do. Singing unaccompanied they can listen to themselves, instead of vaguely leaning on an organ. If they think of it, the boys here can sing the three psalms of Compline unaccompanied without dropping the note

at all. They have learnt the simple rules of (i) returning to the dominant at the mediation, (ii) continuing the dominant after the mediation, and (iii) resuming the dominant in their own next verse, whatever the other side may have done. It is quite surprising how often a poor choir loses the note at the mediation, and in picking up a new verse. At a practice we start a psalm with the organ during the first verse, and bring it in again at the end. They are all desperately conscious of the note, but the beam of delight on their faces at the end is their best encouragement and the proof that they can do it. And nowadays they usually do.

2. "Not treading on the other people's tails." So many choirs do this: the response bursts in on the versicle's conclusion, one psalm-verse on the preceding, one Kyrie on another, etc. *Sancta Mari-ora pro no-Sancta*. . . . This again is easy enough to "get across" when the rhythmic importance of a final note is appreciated. When one feels the pattern and *loves* it, one *loves* that *rallentando* and *diminuendo* of the final figure, and it would be hateful to leap in and trample upon it. (But how many do! They even burst in on the Holy Name when saying the Rosary in public.)

3. Tone and voice-production. Admittedly with immature baritones one cannot hope to avoid a good deal of roughness, but with some tonal ideal proposed, and with simple notions demonstrated of posture, correct use of the diaphragm, throat and lips, quite a lot can be done. Again, when they think of it after admonishment at a practice, they have their best lesson when they hear their own resonant voices resulting from improved production.

4. Crimes. Sometimes it happens that someone in the crowd, who has not sung very much and who has never acquired the habit of listening to himself (and perhaps his voice has just broken), has an access of devotion and starts to sing lustily. It might be an octave below the right note. We call this "sixteen-footing" and it's a major crime, especially if he should do it during a high passage. He has to be asked gently to "pipe down", and encouraged to listen to himself *and* the others, and with regard to top E, to bear in mind the maxim "He that can take it, let him take it", but not try it if he can't. Others may

commit the crimes of "just talking" or of "making it up" instead of singing the notes as printed. Again: one must go gently, and listen to oneself *and* the others.

The Problem of Decay. Of course things don't always go as sweetly as these reflections might suggest. With all the ideals in the world, young people sometimes forget; sometimes they just don't think; and the more difficult habits are not acquired or preserved without conscious effort. Moreover every teacher knows that he has to say things many times. We have had our bad periods: ragged, rough and noisy singing, and we have them occasionally still. Things occasionally get rough or hurried and the "*chiaroscuro*" gets obscured. . . . But the situation is usually retrievable at the next practice, and many of the boys realize when things are going wrong: "I'm afraid we've gone down the hill this week," and they are very ready to pull up again. A little demonstration at the practice of "how *not* to sing it", some careful conducting of a passage which has been wrecked, a private chat with a culprit, a pep-talk to the *schola*; and the old hands often make suggestions, "I think, Father, it's time you gave that little talk about keeping the note again," and so forth. And then there is always the problem of the end of the school year, when perhaps the key-men of the *schola* leave, or perhaps the boy-organist, and one has to start to build up afresh, and the hitherto junior members are ready to do their best to shoulder the burden.

To sum up, therefore: a choir needs ideals, liturgical, rhythmic and tonal. They must *love* the pieces they sing. They soon become highly critical of their own (and other people's) performances. "Smashing Compline tonight, Father, didn't you think?" "What happened to Benediction, Father? We went all to pieces." They must be interested in the repertoire. One soon knows which are the "best-sellers": "Father, when can we have *O Esca* again?" And they must be given good stuff: they will love the "tenth-century stuff" if it is rhythmically sung, for more than the sweeter things it shows up the rhythm they have learnt to love; but they will also delight in a *modicum* of more sentimental and flowery things, provided they are well-constructed melodies; and they will thoroughly enjoy a boisterous hymn, if it is a really good tune. Lastly the choirmaster must

really know what he wants; his image must be clear and he must put it across equally clearly, plainly demonstrated, firmly conducted.

I'm not going to claim that these things always happen in the choir I try to manage. I'm not saying that our Compline is always "smashing", or denying that our adolescent baritones are noisy, or pretending that the "*chiaroscuro*" is never forgotten. But generally it is musicianly: generally the intonation is good, the *tempo* right, the *rallentando* and *diminuendo* correct, and the feeling of "pattern" is there. These things can be distinguished beneath the accidental asperities and the occasional lapses. But the interest of the whole experiment lies in the boys' response to an ideal, and the efforts they make to render as worthily as they can the chants of the *Opus Dei*.

SEBASTIAN BULLOUGH, O.P.

THE NEWLY ERECTED VICARIATE OF THE ARMED FORCES

READERS of this REVIEW who have no direct connexion with any of the Armed Forces of the Crown are advised not to conclude too hastily that the subject of the present article is outside their field of interest, because the *Vicariatus Castrensis* erected for Great Britain by a recent decree of the Sacred Consistorial Congregation, 21 November 1953, affects, at least indirectly, all who have a pastoral charge in this country. The writ of the new Vicariate runs parallel with their own.¹

Three years ago, 23 April 1951, the Consistorial Congregation issued a general instruction, *De Vicariis Castrensis*, beginning with the words *Solemne semper*.² Although it is not the normal function of an instruction to create new law, the Holy See found it necessary to give legislative force to *Solemne semper*,

¹ The full text of the decree will be found below, p. 425.

² A.A.S., XLIII, 1951, p. 562 ff.; THE CLERGY REVIEW, November 1951, p. 314 ff.

because the common law had left the regulation of military chaplaincies (which, without prejudice to the claims of the Senior Service, means chaplaincies to the Army, Navy, or Air Force) to be settled by special decree (canon 451, §3). Since this instruction derogates from the common law wherever the two are at variance, it must, as Father Pugliese rightly observes,¹ be regarded henceforth as a *Codex Curæ Castrensis* for all States, including now Great Britain, in which an independent Vicariate of the Armed Forces has been canonically established. Hence, although the rules of our particular decree are devised directly for this country and have a legislative force of their own, they must be interpreted in the light of the general instruction, *Solemne semper*, the pattern of which they will be found to follow.²

The new Vicariate is to consist of an episcopal *Vicarius Castrensis*, with residence and curial offices in London, three Major or Senior Chaplains (one for each of the Services), and Minor Chaplains (Nos. 2, 3, 4). The *Vicarius Castrensis*, or Bishop-in-Ordinary of the Forces (as he is styled in the Press announcement emanating from the Apostolic Delegation), is canonically equivalent to a Vicar Apostolic. His jurisdiction is vicarious, in the sense that it is exercised in the name of the Apostolic See, but ordinary, because attached to his office by law. He must therefore be added to those whom canon 198 lists as Ordinaries, but he is not a local Ordinary, because his jurisdiction is expressly said to be personal, i.e. its ambit is determined by personal rather than territorial considerations: all, and only those persons who are listed in section 6 of the decree, come under his spiritual authority (No. 5; art. I, II).

These are: (1) Priests, secular and regular, legitimately appointed to exercise the function of military chaplain to the armed Forces of Great Britain.

(2) All faithful who are serving in the land, sea and air Forces of Great Britain.

(3) The families of those mentioned in (2), i.e. their wives,

¹In his commentary on the instruction, in *Monitor Ecclesiasticus*, 1951, iv, p. 584.

²In the following commentary, Roman numerals are used to indicate the relevant article of the instruction, Arabic to indicate the relevant section of the decree to Great Britain.

children, relations, connexions and servants, who accompany them outside the mother country, provided they live with them.

(4) All faithful of either sex, whether religious or lay, who are habitually resident in an academy, school, hospital, or other such house or place reserved to the Forces.

(5) All faithful of either sex who are living in places, villages or quarters, wheresoever found, which are reserved solely to members of the Forces and their households.

It will be noticed that not all of the above persons are members of the Forces, and that those mentioned in subsection (5) may have no connexion with any Service other than that of residence in a particular place. Nevertheless, their subjection to the Vicariate is personal, not territorial: they are subject to the jurisdiction of the Forces' Ordinary not primarily because they live in a particular place, but because that personal circumstance happens to link them with the Forces in a manner recognized by the decree as sufficient for this purpose. Hence the only form of canonically recognized domicile remains the parochial or diocesan domicile of canons 92-93 (art. III).

The jurisdiction of the Ordinary of the Forces is called "special", because it is exercised over special categories of persons and is indeed strictly limited to them. It does not, however, exclude the jurisdiction of the local Ordinaries of places where such persons happen to reside, but is cumulative with their territorial jurisdiction. Hence, it does not give rise to any form of local or personal exemption, such as that which certain religious enjoy in relation to the local Ordinary. Chaplains to the Forces remain therefore incardinated in the diocese or religious order or congregation from which they derive (art. II); and, since they are removable *ad nutum*, they can be recalled or returned thither by mutual arrangement between their respective superiors.

Although the local Ordinary's jurisdiction over subjects of the Forces' Ordinary is essentially equal to that of the latter, and can therefore always be validly exercised by him *iure proprio*, both the decree and the instruction make certain reservations as to its lawful exercise (No. 5; art. II). In stations or garrisons exclusively reserved to the Forces, the jurisdiction of the Forces'

Ordinary and his chaplains takes priority. In such places, therefore, the local Ordinary, or parish priest, may only exercise jurisdiction in the absence or defect of the Forces' Ordinary or chaplain, and by due and amicable arrangement with the Forces' Ordinary and the military authorities. As the instruction observes, an amicable arrangement is especially needed for ministrations to the Forces outside their proper establishments (art. II). In regions subject to the Congregation of the Eastern Church, or of the Propagation of the Faith, the Forces' Ordinary and his chaplains must likewise respect the rights of these Congregations and observe the rules made by them for their own subjects (No. 5).

As to the ritual blessing of new military buildings, ships, aeroplanes, etc., the instruction distinguishes according to the origin of the request, rather than according to the character of the place or object. If the ceremony is requested by the Service chiefs, the blessing is to be imparted by the Ordinary of the Forces. Should he be impeded, the Ordinary of the place where the ceremony is to occur imparts the blessing *iure proprio*, after being notified by the former. If, on the other hand, the ceremony is requested by the civil authorities, the local Ordinary alone is competent (art. IV).

The three Major or Senior Chaplains are to fulfil in regard to their respective Services the functions which the Code of Canon Law assigns to the office of Vicar General (No. 8). No *Officialis* is needed by the Ordinary of the Forces, because, according to the instruction, he must designate, once and for all, with the approval of the Holy See, a diocesan or metropolitan tribunal to undertake contentious and criminal cases affecting his subjects (art. III). With this exception, he is expected to set up a curial organization similar to that of local Ordinaries, and to maintain an archive in which all documents relating to the spiritual and temporal concerns of the Vicariate are duly filed and safeguarded (canon 375, §1), and a secret archive for confidential documents (canon 379). In particular, since his chaplains are charged with quasi-parochial functions, he must preserve the equivalent of the parochial registers (canon 470, §1), i.e. the registers of baptisms, confirmations, marriages and deaths, or at least the authentic transcripts of such records

which canon 470, §2, requires to be sent to diocesan *curiae* at the end of every year (art. VI).

If circumstances make it advisable, he can provide an *Ordo* of Mass and Office for the use of his chaplains. Should he do so, they must follow it exclusively in their recitation of the Office, unless they happen to retain a benefice in their diocese. They can follow it for Mass anywhere, provided they are celebrating for the benefit of Service men or women, and all priests must observe it when celebrating in a church or oratory reserved to the Forces (art. VII).

Like local Ordinaries, the Ordinary of the Forces can obtain quinquennial or decennial faculties (art. VIII).¹ Likewise he must send to the Consistorial Congregation a written report on the state of his vicariate; not, however, merely once every five years, but once every three (art. IX). On the other hand, the instruction does not expressly require him to make a periodical visit *Ad Limina*, or even a regular visitation of his vicariate, and it is silent in regard to other rights and duties of local Ordinaries. Nevertheless, in view of the assimilation of his function to that of a local Ordinary, Father Pugliese suggests that he has these rights and duties in the measure dictated by necessity or other circumstances.² *The Instruction* moreover expressly declares that it lies with him to issue to those who, upon their release from the Forces, seek to enter the religious state or to receive sacred orders, the testimonial letters which canon law normally requires from local Ordinaries (art. XVIII).

All chaplains are nominated, *servatis servandis*, by the Ordinary of the Forces, and it is likewise from him that they receive their care of souls (Nos. 7, 9). He must, however, notify local Ordinaries whenever a chaplain is sent into their dioceses or departs thence (art. V). Since, moreover, his jurisdiction is cumulative with that of the local Ordinaries, not exclusive of it, his chaplains, major and minor, remain subject, in matters of ecclesiastical discipline, to the Ordinary of the place where they happen to be. Hence, in more urgent cases, when the Ordinary of the Forces cannot provide, the local Ordinary can even

¹ According to Pugliese, loc. cit., p. 590, the present practice of the Holy See is to grant those contained in Formula IV.

² Loc. cit., p. 590.

invoke upon them such canonical penalties as may be necessary, but must forthwith notify the former (No. 10).

When the office of Ordinary of the Forces falls vacant, unless the Holy See shall have provided otherwise, the government of the Vicariate devolves, until a new Ordinary has taken possession of the office, upon the Major Chaplain, who has precedence according to the rule of canon 106, 3°. He has, therefore, with appropriate adaptations, the faculties and duties which the common law assigns to a Vicar Capitular; in particular, he must notify the Consistorial Congregation that he has taken over the office, and must seek instructions from it (No. 11).

Just as the Vicariate is organized in the manner of a quasi-diocese, with a jurisdiction extending wherever its subjects are found, so also the pastoral charge of the individual chaplains can be likened to a quasi-parish covering the area or establishment to which they are duly appointed, but only in relation to the particular persons for whom they are responsible in virtue of No. 6 of the decree. In regard to these and only these persons, they exercise what the instruction calls a "paroeciale quasi munus" (art. XII) which carries with it a vicarious but ordinary parochial jurisdiction (using the word in the loose sense in which it is applied to the parochial charge). Their power is cumulative with that of the local parish priest, not exclusive of it, but takes precedence over his power in the circumstances in which, as explained above, the jurisdiction of the Forces' Ordinary has priority over that of the local Ordinary, and with the same limitations.

As personal parish priests, they must fulfil in regard to their subjects, with such adaptations as are appropriate, the functions and duties incumbent on territorial parish priests (art. X). Hence, they can and should administer the sacraments, preach, catechize, conduct funeral rites, maintain parochial registers, etc. They must also endeavour to attend the deanery conferences held, in conformity with canon 131, in the diocese where they are residing (art. XVIII). In regard to the marriages of their subjects, for which they have the same competence as territorial parish priests, the decree merely calls their attention to two points: they must carefully observe the norm of canon 1097, §2, whereby "a marriage must, as a rule, be cele-

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brated before the parish priest of the bride, unless a just cause excuses"; and they must accurately perform the acts which are canonically required before and after the celebration of marriage, i.e. the prenuptial investigation, as outlined in the instruction *Sacrosanctum*, 29 June 1941, and the subsequent registration and notification (No. 9).

The instruction makes, however, one specific exception from the normal round of parochial duties. "Chaplains to the Forces, like the Ordinary of the Forces, are not bound by the obligation of applying Mass *pro populo*; if, however, they derive a salary or notable emolument from their office, the Ordinary of the Forces can impose on them the duty of applying their Mass at least on the days prescribed in canon 306; and this should be the norm for himself also" (art. XI).

The instruction makes certain other provisions and recommendations in regard to the qualifications, personal conduct and pastoral activities of chaplains which have doubtless already been brought to the attention of those concerned. They require no comment here.

L. L. McREAVY

SHORT NOTICE

Mary in the Documents of the Church. By Paul F. Palmer, S.J. Pp. xxiv + 129. (Burns Oates. 9s. 6d.)

It is of great value to students of a given doctrine to have at hand a collection of the relevant documents in translation. This volume, then, must be warmly welcomed. All the expected documents are here, both official pronouncements and extracts from the patristic writings; they are given in English with brief notes of introduction. The translations, done for the most part by the editor, are accurate, though the style is not remarkable. The book has an index and a list of the titles of Mary that occur in the documents.

This collection ought to be recommended to the ordinary reader as well as to the student. It makes available to all the utterances of the Church and tradition concerning the Mother of God, and therefore will foster a sound understanding of the Catholic attitude.

C. D.

QUESTIONS AND ANSWERS

TAKING COMMUNION TO THE SICK PRIVATELY

While staying in another parish, a priest discovers a house-bound invalid who has Holy Communion brought to him only about once every two or three months, though he is anxious to communicate much more frequently. May the visiting priest, who has his own pyx with him, take a Sacred Host from the tabernacle of the parish church, when he says Mass there, and take it privately to this person, without asking permission of the parish priest? (T.)

REPLY

Canon 849, §1: *Communione privatim ad infirmos quilibet sacerdos deferre potest, de venia saltem praesumpta sacerdotis, cui custodia sanctissimi Sacramenti commissa est.*

The reserved right of the parish priest is limited to the public carrying of Holy Communion to the sick in his parish (canons 462, 2°, and 848, §1), and to the public or private administration of Holy Viaticum, which authors almost universally interpret as meaning only the first obligatory Communion under this form (canon 462, 3°). When, therefore, it is a question of taking Communion privately to a sick person who is not yet subject to the divine law of Viaticum, or has already fulfilled it, the parish priest has no special competence or priority. Any priest is equally competent by virtue of his priesthood. He may not take a reserved particle without at least the presumed leave of the priest who is its custodian, but, granted this, he needs no one's leave in order to perform the actual administration of the sacrament.

If therefore the visiting priest, mentioned in the question, obtains a consecrated particle from the tabernacle of some church or chapel not subject to the jurisdiction of the parish priest, he is not even bound to consult or notify the latter before taking Communion to the invalid parishioner. Should he, on the other hand, desire to take a consecrated particle from

the tabernacle of the parish church, even one which he has himself consecrated and deposited there until the end of his Mass, strictly speaking, he needs the leave of the parish priest. But the law, which is evidently designed to facilitate frequent Communion of the sick, is satisfied with presumed leave, provided only that the presumption is reasonable. In our opinion, leave can reasonably be presumed, not only when there is reason to believe that the parish priest would readily grant it, but also whenever he could not reasonably refuse it and cannot be directly approached without difficulty or awkwardness; for example, when he is not easily accessible, or might interpret the request as an adverse reflection on his own zeal in ministering to the sick. Courtesy and tact are important, but they should not prevail over the right of an invalid, duly disposed, to receive Holy Communion whenever he reasonably requests it (canon 467, §1).

As to how often an invalid may reasonably request that Holy Communion be brought to him, no fixed rule can be laid down, because so much depends on circumstances of time, place and person. The law therefore simply underlines the parish priest's duty to tend the sick "*sedula cura et effusa caritate*" (canon 468, §1). Even a daily request can be reasonable, and it certainly is reasonable if, as in the case under discussion, a priest who can satisfy it without neglecting other duties of equal importance is available and willing. Otherwise, the question of reasonable frequency must be decided in the light of all relevant considerations, such as the merits and accessibility of the communicant, the physical fitness of the clergy available, and the conflicting claims on their ministry. Canon Mahoney argued from the analogy of canon 858, §2, which relaxed the former strict discipline of the fast for those who had been laid up for a month, that, in the mind of the Church, their need of Communion was relatively urgent, and therefore that monthly Communion of the sick should be regarded as the minimum to be achieved in average circumstances.¹ This can be taken as the normal measure of reasonable requests. More may be reasonably expected in some cases, less will be practically possible in others.

¹ THE CLERGY REVIEW, February 1938, p. 164; *Questions and Answers, The Sacraments*, p. 188.

PRESBYTERY FURNITURE TAKEN BY PRIEST'S HEIRS

A priest appointed to a parish vacated by the death of the previous incumbent finds, on arriving at the presbytery, that almost all the furnishings have been removed by the late pastor's heirs on the ground that they were his personal property. If the new priest has reason to doubt this claim, what should he do? (D.)

REPLY

Canon 1476, §1: Beneficiarius bona ad suum beneficium pertinentia, ut beneficii curator, administrare debet, ad normam iuris.

Canon 1523: Administratores bonorum ecclesiasticorum diligentia boni patrisfamilias suum munus implere tenentur; ac proinde debent: 1°. Vigilare ne bona ecclesiastica suae curae concredita quoquo modo pereant aut detrimentum capiant; . . . 6°. Documenta et instrumenta, quibus iura ecclesiae in bona nituntur, rite ordinare et in ecclesiae archivo vel armario convenienti et apto custodire; authentica vero eorum exemplaria, ubi commode fieri potest, in archivo vel armario Curiae deponere.

Second Provincial Council of Westminster, decree viii, 11 (Guy's translation, p. 161): . . . But whatever money comes to the mission by these means (i.e. the approved methods of raising money for church purposes), it should be considered as belonging not to the priest personally, but to the general wants of the mission. Therefore, whatever furniture, either sacred or domestic, he acquires from these sources . . . he is not making provision for himself, but is providing for the mission from mission property. 12. As soon therefore as any priest enters on a mission, an inventory of all property belonging to the mission should be placed in his hands by the dean, or by someone deputed by the Bishop. . . . Should he provide for the renewing of what is grown old and mean, or procure something new and more elegant to ornament the place, a distinction must be made as regards the sources from which the expense is defrayed. (1) If

the priest has procured these things from his own property, or from the gifts of friends well disposed to him, or, in fine, from that portion of the income of the church which he might have expended on his own decent maintenance, they are to be considered as his own property, provided he has kept all that he has received in good order. (2) But if these things were procured out of the general revenues of the church, or by gifts and collections from the congregation, or by money granted by the Bishop or the administrators of the temporalities of the diocese, they are to be deemed entirely the property of the mission, nor is it lawful for the priest on any account to claim them.

The solution of the problem depends, in the first place, on how the furnishings were acquired. If the late parish priest supplied them from his personal belongings, or procured them with his own money, or received them as gifts intended *intuitu personae*, or bought them with legitimate savings acquired from beneficial revenue by living more sparingly than canon 1473 requires,¹ they remained his personal property, and, unless he made some disposition to the contrary, can justly be claimed by his heirs. If, on the other hand, they already belonged to the presbytery when he took charge of the parish, or were acquired from parish money, or were presented to him with no clear indication of personal regard (canon 1536), they remain the property of his parochial benefice, which his heirs cannot justly appropriate.

The direct ownership of beneficial property being vested in the juridical person of the benefice itself, the beneficiary has a mere stewardship over it, which he must exercise *ad normam iuris* (canon 1476). The Code does not explicitly determine what precisely is this *norma iuris*, but the term certainly covers both the general provisions of canon 1523 and also all relevant provincial and diocesan statutes which are not contrary to the prescriptions of the Code (canon 6, 1°). Canon 1523 requires

¹ Parochial income in this country, except when earmarked by the donor or founder for a specific purpose, is meant to provide for the general needs of the parish and the upkeep of the clergy. From it, by canon 1473, a parish priest is entitled to take as much as (and no more than) he needs for honest maintenance. This is an elastic term which may be more closely defined by local law or honest custom; but if he lives below the level which its statutory or customary definition would warrant, he can appropriate the difference as *bona parsimonia*. Anything which he buys with such savings is his personal property.

administrators of ecclesiastical property to exercise their stewardship in the manner of a good *paterfamilias*, making sure that none of the property entrusted to their charge suffers loss or damage, and that the deeds and documents on which the title to such property depends are duly drawn up and safely preserved.

One such document is certainly a complete and up-to-date inventory clearly indicating what furnishings in the presbytery are beneficial property. The obligation is clearly imposed by the virtue of prudence, but, strange to say, has to be indirectly argued from the common law. Canon 1522 requires administrators, of the kind mentioned in canon 1521, to draw up, in duplicate, an accurate and signed inventory of all property entrusted to their charge, one copy to be preserved locally, the other in the diocesan archive, and both to be kept up to date.¹ Canon 1296, §2, expressly requires a similar inventory to be kept, in duplicate, of all *sacred* furnishings; canon 1184 makes the same rule in regard to the property of a *church*; and canon 1483, §1, requires bishops to keep an inventory of all utensils and movables belonging to the episcopal residence. But, unless they are covered by canon 1184, there is no such explicit requirement in regard to the utensils and movables of parochial residences. However, many authors seem to imply that the inventory rule of canon 1522 applies equally to all inferior administrators of ecclesiastical property, whether appointed by law or special act of the Ordinary, and this appears to be the interpretation which the Holy See applies in practice, because it requires Ordinaries to state, in their five-yearly report, whether the rule of canon 1522 is observed in regard to parochial property, movable and immovable.² In any case, the Westminster synodal law

¹ Canon 1521 refers to the persons appointed by the Ordinary to administer ecclesiastical property for which neither the law nor the foundation articles designate an administrator. It does not therefore directly include parish priests who are designated by law as administrators of their parochial benefices.

² *S.C. Consist.*, 4 November 1918, II, 13; *A.A.S.*, X, 1918, p. 490: An inventaria immobilium, mobilium, et sacrae suppellectilis uniuscuiusque ecclesiae, parochiarum, capitulorum, confraternitatum, aliorumque piorum locorum, quae canonice erecta sint, confecta in duplici exemplari, alio pro pio opere, alio pro Curia episcopali habeantur iuxta cann. 1296, 1522. Cautumne sit, et quomodo, ne morte rectoris ecclesiae, aut superioris pii operis mobilia et suppellectilia disperdantur aut subtrahantur (Cann. 1296, 1300, 1302). Cf. also *S.C. Conc.*, 20 June 1929, *Ad Ordinarios Italiae*, art. 11, 12, which requires an inventory, *secondo il canone 1522*, of all beneficial property (*A.A.S.*, XXI, 1929, p. 388).

concerning the inventory of presbytery furnishings is still in force, and has been repeated in the statutes of many dioceses with an injunction to deans to inspect the inventories at regular intervals.¹

If the inventory law has been observed, the new incumbent should have no difficulty in determining whether and what parish property has been removed, and the signed evidence which it provides should be sufficient to convince the heirs of any mistake they may have made. But even if no inventory can be found, our prevailing custom of furnished presbyteries creates, in my opinion, a presumption that presbytery furnishings are parochial property, and this presumption stands until overthrown by positive evidence to the contrary. If the heirs contest it, it is for them to prove their claim, not for the new incumbent to disprove it. This holds, *a fortiori*, in dioceses, such as Liverpool, where the local law requires a parish priest who has replaced parochial furniture by his own, not merely to correct the inventory accordingly, but also to set aside a sum of money sufficient to cover the replacements which will have to be made by his successor.²

Should the new incumbent discover that property has been removed which cannot be shown to have been personal, it is his duty to take adequate measures to recover it. A parochial benefice, like any other moral person, is juridically a minor (canon 100, §3), incapable of asserting its rights except through the beneficiary who is its canonical guardian. Moreover, its goods are not his to surrender, so that if, without leave of the competent ecclesiastical superior, as determined in canon 1532, he were to abandon the parish's claim to property of value, he would act invalidly and lay himself open to an action for damages (canons 1534, 1476, §2) and to the penalties prescribed for unwarranted alienation of ecclesiastical property (canon 2347). On the other hand, though it might be his duty to take judicial action, he must not do so without the written leave of the local Ordinary, or, in an urgent case, of the dean (canon 1526). A tactful approach to the heirs with documentary evi-

¹ Canon 447, 3, requires deans to ensure that no documents or parish goods are removed during the period following the death of a parish priest.

² Liverpool Statutes, 1934, n. 256.

dence, or with a well-prepared statement of the canonical position, is less costly than litigation and probably more effective.

L. L. McR.

THE BLESSING OF A CROSS

What form of Blessing is to be used to bless: (a) a large cross erected in a public place; (b) the altar crucifix; (c) a small crucifix for private use? (M. G. H.)

REPLY

The *Roman Pontifical* (Part II) gives a solemn form of Blessing for a "new cross", by which it seems to mean a crucifix, since the rubric adds "seu tabula in qua Crucifixus est depictus". This form will be used for a large cross erected in a public place, if the Blessing is carried out by a bishop. The form provides in the first place for a wooden cross, and then gives a different prayer (at the end of the Blessing) to be used if the cross is a stone or metal one.

This same form of Blessing is reproduced in the *Roman Ritual* (IX, ix, 14), with the title "Alia Benedictio Solemnior Crucis" (*alia* because it follows another form, §13, in the Ritual), omitting the opening words of the rubric of the Pontifical "nova crux, seu tabula in qua Crucifixus est depictus, hoc modo benedicitur". This Blessing is a reserved one but the Ordinary may delegate a priest to give it.

The *Roman Ritual* has another form of Blessing (IX, ix, 13)—consisting of two prayers only—which it calls "Solemnis Benedictio Crucis". The introductory rubric says that this Blessing is for crosses exposed for public veneration, and that it is reserved to the Ordinary, who may, however, delegate any priest to give it—this means to give the Blessing publicly and with solemnity, for the rubric adds that "privately the Blessing may be given by any priest without leave of the Ordinary". Some liturgical writers say that this form of Blessing is to be used

only for a cross without a figure; probably it may be used also for a crucifix.

The third form of Blessing for a cross is "*Solemnis Benedictio Imaginis*".¹ *S.R.C.* has ruled (3524⁽¹⁾) that this form is the one to be used for blessing "a cross, especially a small one with the image of the Crucified", and so it is the form used to bless a crucifix for private use. Most liturgical writers say that it is the form to be used also for the blessing of an altar cross. This Blessing is reserved to the Ordinary, but he may delegate any priest to give it, publicly. Privately, any priest may give it without leave of the Ordinary.

The *Roman Ritual*, before the editions of 1925 and 1952, did not entitle blessings 13 and 15 as "solemn", nor did it give the introductory rubric.

BLESSING AND INDULGENCE GIVEN BY THE BISHOP AFTER A SERMON

Regarding the Blessing and indulgence given by the bishop of the diocese when he pontificates or assists at solemn Mass: (a) if the bishop preaches from a faldstool placed on the footpace, where does the deacon of the Mass stand when singing the *Confiteor*?; (b) should the clergy in choir and the congregation kneel or stand for the *Confiteor* and the formula *Precibus*?; (c) if there is no sermon may the indulgence be given? If so, who announces it? (M. C.)

REPLY

(a) The deacon stands on the top step of the altar, just below the footpace, a little to the Epistle side, i.e. to the bishop's left,² when the bishop pontificates. If the bishop only assists the deacon stands at the foot of the altar turned towards the bishop.³

(b) For the formula *Precibus* and the Blessing itself all kneel, except the celebrant, prelates and canons, who bow. No rubric

¹ *R.R.*, IX, ix, 15.

² *Caeremoniale Episcoporum*, I, ix, 3; cf. II, viii, 50.

³ *S.R.C.*, 2682¹⁴.

determines what the clergy in choir do at the *Confiteor*. The bishop stands covered,¹ the preacher kneels.² It would seem that the clergy in choir who are not prelates or canons should kneel, as they do at the *Confiteor* of the Mass, or the ferial prayers of the Office. Most writers on rubrics are silent on the point, some of the older writers say, or suppose, that the clergy stand. But Nabuco, a modern writer, in his commentary on the *Roman Pontifical* (III, 255), thinks they should kneel.

(c) If there is no sermon the indulgence is given after the Blessing of the Mass.³ It is announced by the assistant priest to the Ordinary when the latter pontificates; by the celebrant when the Ordinary assists. If, however, the celebrant were an extern bishop, the A.P. of the Ordinary would announce the indulgence. The *prelatus celebrans* referred to in *Caeremoniale Episcoporum*, I, xxv, 8 means a prelate of lower rank than a bishop.

J. O'C.

SHORT NOTICE

The Trinity in our Spiritual Life. By Dom Columba Marmion. Edited by Dom Raymund Thibaut. Pp. xvi + 242. (Cork: The Mercier Press. 15s.)

Two dates are of outstanding importance to Dom Marmion's spiritual life. They are 29 January 1906, when he wrote a short doctrinal and ascetical essay to focus his thoughts on the work of the Trinity in the soul, and Christmas 1908, when he composed an act of consecration to the Trinity. Between these dates his life of union with God was strengthening and deepening. This book takes the act of consecration phrase by phrase and expounds it by means of extracts from the published works of Marmion. It is not, then, a new book, but it gives a new angle on his teaching, and the translation is new, made from the French by Fergus Murphy, B.A. (with page references to the previous translations, published by Sands). The book will receive a warm welcome from the numerous disciples of Dom Marmion.

J. C.

¹ C.E., II, xxxix, 1; cf. S.R.C., 2682¹⁴.

² C.E., I, xxii, 4; xxv, 1; II, xxxix, 2.

³ C.E., I, xxv, 8; II, viii, 80.

ROMAN DOCUMENTS

VICARIATE OF THE ARMED FORCES OF GREAT
BRITAIN

SACRA CONGREGATIO CONSISTORIALIS

MAGNAE BRITANNIAE

DECRETUM

DE ERECTIONE VICARIATUS CASTRENSIS

Inexhausta caritate urgetur Apostolica Sedes ad ea excitanda atque hominibus sollerti cura praestanda, quae novis in adiunctis opportuna animarum saluti allatura sint adiumenta.

Cum autem ab Exc. P. D. Gulielmo Godfrey, in Magna Britannia Delegato Apostolico et Archiepiscopo Liverpoolitano, expostulatum fuisset, ut ad spirituales curam copiarum eiusdem Magnae Britanniae pressius firmeque ordinandam Vicariatus Castrensis erigeretur, Ss^{us} Dominus Noster Pius, Divina Providentia Pp. XII, de consilio infrascripti Cardinalis S. C. Consistorialis Secretarii, ratus huiusmodi institutionem spirituali fidelium commodo valde profuturam, preces excipiendas benigne censuit.

1. De plenitudine igitur Apostolicae potestatis, suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, praesenti Consistoriali Decreto Castrensem Magnae Britanniae Vicariatum constituit.

2. Hac ratione erectus Vicariatus Castrensis constabit: Vicario Castrensi, tribus Cappellanis Maioribus seu Directoribus pro copiis respective terrestribus, maritimis et aëreis, atque Cappellanis minoribus, qui simpliciter Cappellani militum vocabuntur.

3. Sedes Vicariatus Castrensis eiusque Curiae Londinii constituetur.

4. Vicarius Castrensis ab Apostolica Sede peculiari Consistoriali Decreto eligitur ac nominatur et dignitate episcopali augetur.

5. Vicario Castrensi competit iurisdictio ordinaria, personalis, tum fori interni tum fori externi, at specialis, cumulativa nempe cum iurisditione Ordinariorum locorum, ad normam Instructionis "De Vicariis Castrensibus" a S. C. Consistoriali die 23 Aprilis 1951 editae.

In Stationibus seu praesidiis militibus exclusive reservatis primo et principaliter Vicariatus Castrensis iurisdictionem exercet, secundo, scilicet quoties Vicarius Castrensis eiusque Cappellani absint vel desint, semper autem iure proprio, Ordinarius loci atque parochus, initis, quatenus fas erit, consiliis cum Vicario Castrensi et militum ducibus.

In locis autem Sacris Congregationibus vel pro Ecclesia Orientali vel de Propaganda Fide obnoxii harum iura semper sarta tectaque erunt, normae datae vel deinceps ab iisdem SS. CC. pro sibi subiectis incolis forte dandae integrae manebunt.

6. Vicarii Castrensis iurisdictioni obnoxii erunt:

(1) Sacerdotes saeculares et regulares, ad exercendum munus Cappellani militum pro spiritali cura copiarum Magnae Britanniae legitime deputati.

(2) Universi christifideles qui in copiis terrestribus, maritimis et aëreis Magnae Britanniae stipendia merentur.

(3) Familiae eorum de quibus in numero praecedenti, id est uxores, liberi, propinqui et necessarii, famuli, qui eosdem comitantur extra patrium territorium, modo cum ipsis cohabitent.

(4) Omnes utriusque sexus fideles, sive alicui Religioni adscripti sive laici, qui in academiis, ephebeis, nosocomiis, aliisque id genus domibus vel locis, militibus reservatis, habitualiter commorantur.

(5) Omnes utriusque sexus fideles in locis vel pagis aut vicis, militibus eorumque familiaribus unice reservatis, sicubi habeantur, degentes.

7. Cappellanos omnes, nominat, servatis servandis, Vicarius Castrensis.

8. Tribus Cappellanis Maioribus munera competunt quae Codex I. C. officio Vicarii Generalis tribuit, obeunda quidem pro copiis speciatim concredit.

9. Curam animarum Vicarius Castrensis committit Cappellanis militum.

Ad matrimonium quod attinet subditorum Vicariatus Castrensis adamussim servetur praescriptum canonis 1097, § 2 Cod. I. C., cuius vi: "pro regula habeatur ut matrimonium coram sponsae paracho celebretur, nisi iusta causa excuset" et accurate expleantur actus qui, ad normam iuris, celebrationem matrimonii praecedere debent et subsequi.

10. Cum vero Vicarii Castrensis iurdictio cum Ordinariorum locorum iurisdictione cumuletur, Cappellani militum sive Maiores sive Minores, quoad ecclesiasticam disciplinam, potestati quoque Ordinarii loci, in quo versari contingat, subiiciuntur. Huic ergo in

casibus urgentioribus et quoties Vicarius Castrensis providere non poterit, fas est in eos animadvertere etiam canonicis sanctionibus, si casus ferat, monito confestim Vicario Castrensi.

11. Vacante officio Vicarii Castrensis, nisi aliter a Sancta Sede provisum fuerit, regimen Vicariatus Castrensis, usque dum novus Vicarius Castrensis officii possessionem ceperit, devolvetur ad Capellanum Maiorem qui praecedit ad normam canonis 106, 3°.

Ipse ideo facultatibus fruetur atque oneribus adstringetur quae ius commune, congrua congruis referendo, Vicario Capitulari tribuit; ipsius praesertim erit de assumpto officio S. Congregationem Consistorialem certiore reddere ab eaque instructiones impetrare.

Ad haec omnia executioni mandanda Sanctitas Sua benigne deputare dignata est memoratum P. D. Gulielmum Godfrey, cui opportunas et necessarias confert facultates etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum, onere imposito ad S. C. Consistorialem transmittendi authenticum exemplar actus peractae executionis.

Quibus super rebus praesens edi iussit Consistoriale Decretum perinde valiturum ac si Apostolicae sub plumbo Litterae expeditae forent.

Datum Romae, ex Aedibus S. C. Consistorialis, die 21 Novembris 1953, in festo Praesentationis Beatae Mariae Virginis.

✠ Fr. A. I. Card. PIAZZA, Ep. Sabinen et Mandelen., *a Secretis*
Iosephus Ferretto, *Adessor*

BLESSING OF NEW SEMINARY

SACRA CONGREGATIO RITUUM

URBIS ET ORBIS

FORMULA BENEDICTIONIS NOVI SEMINarii CLERICALIS (A.A.S., 1954, XLVI, p. 104).

Instantibus plurimis catholici orbis Ordinariis, Sacra Rituum Congregatio formulam benedictionis novorum Seminariorum Clericalium adparavit eamque Sanctissimo Domino nostro Pio Divina Providentia Papae XII pro approbatione reverenter subiiciendam censuit. Referente itaque infrascripto eiusdem Sacrae Rituum Congregationis Cardinali Pro-Praefecto, in audientia diei 23 decembris

1952 eidem concessa, Sanctitas Sua propositum ritum benedicendi novi Seminarii Clericalis, prout in adnexo prostat exemplari, adprobare benigne dignata est eumque in Rituale Romanum inserendum mandavit. Contrariis non obstantibus quibuscumque.

Die 12 Maii 1953.

✠ C. Card. MICARA, Ep. Velitern., *Pro-Praefectus*
† A. Carinci, Archiep. Seleucien., *a Secretis*

BENEDICTIO NOVI SEMINarii

Rector Seminarii, vel alius Sacerdos ab Ordinario ad benedicendas novas Seminarii aedes delegatus (nisi ipse Ordinarius ritum conficere maluerit), ad Sacellum dicti Seminarii, hora praestituta, primum se confert, ibique indutus superpelliceo et stola albi coloris, cum duobus clericis superpelliceo indutis, quorum unus vas aquae benedictae cum aspersorio, alter librum Ritualem deferat, ante altare genuflexus, intonat Hymnum: Veni Creátor, quem clerici seminaristae prosequuntur.

Hymno finito, Sacerdos dicit:

℣. Emitte Spiritum tuum, et creabuntur.

℞. Et renovabis faciem terræ.

Orémus.

Oratio

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eodem Spíritu recta sapére, et de eius semper consolatióne gaudére.

Actiões nostras, quæsumus, Dómine, aspirándo præveni, et adiuvándo prosequére: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.

℞. Amen.

Deinde, accepto de manu clerici aspersorio, intonat Antiphonam: Aspérget me, quam seminaristae prosequuntur una cum Psalmo 50: Miserére, et, si tempus suppletat, parte Psalmi 118.

Interim sacerdos, una cum clerico vas aquae benedictae deferente, omnes aulas ceteraque loca novi Seminarii percurrrens, eadem de more aqua benedicta aspergit.

Reversus dehinc ad Sacellum et stans ante altare, etsi Psalmus absolutus non sit, cantat: Glória Patri, etc., deinde dicit:

¶. Dómine, exáudi oratióem meam.

R̃. Et clamor meus ad te véniat.

¶. Dóminus vobíscum.

R̃. Et cum spírito tuo.

Orémus.

Oratio

Exáudi nos, Dómine sancte, Pater omnipotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, foveat, próteget, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

R̃. Amen.

Orémus.

Oratio

Deus, qui ad majestátis tuæ glóriam et generis humani salútem, Unigénitum tuum summum atque ætérnum constituísti Sacerdótem: præsta; ut, quos minístris et mysteriórum tuórum dispensatóres elígere dignáris, spírítu sapiéntiæ, sciéntiæ et timóris tui repleántur, atque ipsum Christum indúti puro corde atque intaminátis móribus sacrum suscipiant ministérium, in eóque fidéles usque ad mortem inveniántur.

Deus, qui Apóstolis tuis, cum María Matre Jesu unánimiter orántibus, Sanctum dedísti Spírítum: da nobis in hoc sacro cœnáculo futúro ministério proludentibus, eádem Matre nostra et Apostolórum Regína protegente, majestáti tuæ fidéliter servíre, ut nóminis tui glóriam verbo et exémplo diffúndere valeámus.

Deus, qui Ecclésiám tuam beáti Thomæ Confessóris tui mira eruditíone claríficas, et sancta operatióne fœcúndas: da nobis, quæsumus; et quæ dócuit, intelléctu conspícere, et quæ egít, imitatióne complére. Per Christum Dóminum nostrum.

R̃. Amen.

Tunc Sacerdos accipit Crucem, et illam affigit in loco apto Seminarii, ad hoc prius designato, qui si distet aliquantulum a Sacello, eo procedatur Hymnum: Vexílla Regis cantando.

Sacerdos affixa in loco Cruce, dicit:

Signum salútis impóne, Dómine, super hanc domum: et non permíttas introíre in eam ángelum percutiéntem. In nómine Patris, et Filii, ✠ et Spírítus Sancti.

R̃. Amen.

Versus Crucem :

Orémus.

Oratio.

Omnípotens, sempitérne Deus, qui in omni loco dominationis tuæ totus assistis, solus operáris : adesto supplicationibus nostris, ut hujus domus sis protéctor, et nulla hic nequítia contráriæ potestátis obsístat ; sed in virtúte sanctæ Crucis et operatióne Spíritus Sancti fiat tibi hic purum servítium, et devóta libértas exsístat. Per Christum Dóminum nostrum.

R̃. Amen.

Orémus.

Adesto nobis, Dómine, Deus noster : et eos, qui in sanctæ Crucis præsidio confidunt, perpétuis defénde auxiliis. Per Christum Dóminum nostrum.

R̃. Amen.

Quibus absolutis, Sacerdos benedicit domui et omnibus præsentibus manu dextera, formans signum crucis, et dicens :

Benedictio Dei omnipoténtis, Patris et Filii, ✠ et Spíritus Sancti, descéndat super hanc domum, super omnes habitántes, docéntes et discéntes in ea, super nos omnes, et máneat semper.

R̃. Amen.

PLENARY INDULGENCE ATTACHED TO ROSARY OF SEVEN DOLOURS

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

DECRETUM

CORONAE SEPTEM DOLORUM BEATÆ MARIAE VIRGINIS RECITATIO
INDULGENTIA PLENARIA DITATUR (A.A.S., 1954, XLVI, p. 73).

Sr̃ñus D. N. Pius div. Prov. Pp. XII, in Audientia infra scripto Cardinali Paenitentiario Maiori diei 19 mensis Decembris anni 1953 concessa, preces Reṽm Prioris Generalis Ordinis Servorum Mariæ

libenter excipiens ac fidelium votis Coronam Septem Dolorum ubique recitantium paterne obsecundans, benigne dilargiri dignatus est Indulgentiam plenariam, a christifidelibus confessis ac sacra Synaxi reffectis semel in die lucrandam, si coram SS. Altaris Sacramento, sive publice exposito sive in Tabernaculo adservato, praefatam Septem Dolorum Beatae Mariae Virginis Coronam devote recitaverint.

Datum Romae, ex Aedibus S. Paenitentiariae Apostolicae, die 15 Ianuarii 1954.

N. Card. CANALI, *Paenitentiarium Maior*

S. Luzio, *Regens*

BOOK REVIEWS

Mary's Part in our Redemption. By Mgr Canon George D. Smith, D.D., Ph.D. Pp. xii + 191. (Burns Oates. 12s. 6d.)

It is hardly necessary to introduce or to praise a work that is acknowledged to be the finest example in English of theological writing on the Mother of God, and of which the repute has extended well beyond these shores. Monsignor Smith set out to explain Mary's co-operation with Christ in the Redemption; in putting this doctrine in its context, he wrote in fact a synthesis of mariology, lucid in its expression and impressive in its quality. Since its first publication in 1938, this book has been read widely and recommended continually by its readers to others. A second edition has long been requested, and its appearance now in Mary's year will be universally welcomed.

There are very few changes in this new edition. The author has found no reason to modify his theological explanations and developments. This is particularly significant in regard to his well-known position on the question of Co-redemption. With a knowledge of the abundant recent literature on this subject, the only change he makes is to alter "a number" to "a very great number" (p. 91) in referring to the theologians on the opposite side. Aware of their increase in numerical strength, he still, like Father Lennerz of the Gregorian University, regards their arguments as fragile. It was wise, however,

not to expand the account of the controversy as set forth in the text; what remain even now the central points of the discussion had been clearly stated, and it would have spoilt the harmony and balance of the whole to have burdened the exposition with further details. For the same reason, the bibliography has been omitted, in preference to extending it disproportionately. The changes that have been made in the book consist in the incorporation of passages from more recent papal pronouncements (pp. 82-5; 165-6); and, in especial, two pages are added giving an account of the definition of the Assumption (pp. 131-3). In these there is a misprint that causes Christ to be called "the first Adam" (p. 132).

The dearth of theological literature in this country makes us unusually appreciative of the little that we have, but by any standards this work is exceptional as a readable and popular, yet thoughtful and scientific, piece of vernacular theology.

Pénitence et pénitences. By T. Maertens, O.S.B., and others. Pp. 217. (Editions de Lumen Vitae, Bruxelles. No price given.)

THE number of conferences held by our Catholic brethren abroad is quite surprising. It is indeed one of the many signs of the present intellectual vitality in the Church. After the meetings a volume of studies and reports of the discussions is usually published, and we have been given in this way several notable collective works. The book under review is the second in the series *Cahiers de la Roseraie*. A group of priests, secular and regular, meets annually in the priory Notre Dame de la Roseraie, near Brussels. Their aim is to consider how to introduce modern youth into the mysteries of the liturgy, and the series publishes the fruits of their labour.

The subtitle of this work is *L'insertion de notre ascèse dans le plan rédempteur*, and the subject is Christian asceticism and the sacrament of penance. It opens with the article *L'ascèse dans l'Écriture*, which is an admirable study of relevant Scriptural themes by Dom Maertens. In contrast, the contribution of Dom Rousseau on Lent in the liturgy is disappointing; he fails to make his subject live. Father Anciaux then presents us with a remarkable piece of work. In forty pages he gives a historical survey of the sacrament of penance during the first eleven centuries. It is a profound knowledge of this very complicated subject-matter that has made possible the writing of this lucid outline. He does not discuss the controversial points, but his treatment reflects the views of Poschmann. The paper on the theology of penance by the Dominican Father Henry should cause some reflexion. It begins with a blunt criticism of the received theology on the question:

La Théologie de la pénitence s'est tant fourvoyée, tant embrouillée et compliquée, depuis quelques siècles—assez exactement depuis le début du XIV^e siècle—que personne, semblait-il, ne peut, ici encore, valablement l'étudier sans se faire une âme pure et une intelligence neuve, et essayer de redécouvrir dans son exacte simplicité le mystère de la pénitence (p. 125).

The subsequent treatment is dominated by the modern contritionist outlook, as put forward by Father Dondaine, O.P. It evinces a strong reaction against the "absolutionist" and "attritionist" mentality, considered as derived from Scotus and as unhappily widespread today. Accordingly, much stress is laid on the penitent's part in the sacramental process of repentance. Some may find the author's exposition rather disconcerting; it becomes less so when placed in the context of recent discussions. In any case, even if the controversial positions are disregarded, Father Henry has many valuable remarks on the doctrine and practice of penance. The next essay is one on Christian renunciation by the Jesuit Father Delépierre; a fine piece of spiritual writing showing a wise insight. After this there is left the paper on the sacrament of penance and modern psychology by Father Evelyn, which is negligible, and a report of a discussion, which is of no great interest.

The impressive characteristic of this volume is the combination of theological thinking at a high level with a practical aim and vision. It will stimulate those who like to think their theology afresh in the light of their pastoral experience and endeavours.

Prières des premiers chrétiens. By A. Hamman, O.F.M. Pp. 477. (Fayard, Paris. 750 frs.)

THE idea of making an anthology of prayers from the early Christian writings was well conceived, and it has been carried into effect with scholarship and sound judgement. The volume appears in *Textes pour l'histoire sacrée*, a series edited by M. Daniel-Rops. The general editor collaborated with Father Hamman in deciding the basic principles underlying the work, and he has also contributed a useful introduction. Father Hamman had the immense task of selecting, translating, and editing the prayers. The translations are directly from the originals, except with the Syriac texts. A revision of them was made by M. Henri Marrou and, for the poetical passages, by the poet M. de La Tour du Pin. The result of these combined efforts is a magnificent treasury of prayers, adapted not merely for study but also for personal devotion.

The book is divided into four parts. The first gathers the prayers
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found in the New Testament; there are more than is often realized. The prayers of the first Christian generations, from about 100 to 225, are given in the second part. This is the richest and most valuable section of the collection. Prayers are taken not only from the well-known early patristic writings, but from the acts of the martyrs, from papyri and *ostraka*, from inscriptions, and from the early liturgical collections and fragments: a veritable mine of inspiration and authentic piety. The third part contains the prayers of the Fathers of the Church, with the exception of Augustine, who is to have a special volume to himself in the series. These prayers are less spontaneous and more studied than those of the earlier period. They contain none the less a wealth of doctrine and devotion. The liturgies of East and West are included. Finally, we are given a selection of extracts from the first treatises on prayer.

The prayers are given in the text with short introductions to the different groups, headings, and the minimum of notes. At the back of the volume there are notes of a more technical nature, containing all the learned references and historical information. These notes make the book an invaluable aid to students of patristics and the liturgy. A chronological table, a glossary of terms, a table listing the prayers suitable for different occasions, an index, and a table of proper names complete the good measure given by the editor. Nothing is omitted that could add to the usefulness of the work.

Many do not find much help for their devotion in the modern popular manuals of prayers. There is also an increasing attraction to the devotional outlook of the earlier Christian ages. Those who read French now have a prayer-book that will sustain their spiritual life on the rich nourishment of that early piety. Not a few will treasure it.

The Work of Our Redemption. By Clifford Howell, S.J. Pp. 185. (The Catholic Social Guild, Oxford. 5s.)

IN this country the mention of the liturgical movement can still arouse quite varying reactions. It will leave many an average Catholic puzzled and convey to his mind but the vaguest meaning. Some again will be at once enthusiastic, although their enthusiasm is not always well directed. Others, unaware of the strength and significance of this impulse in the Church, will frankly say that things are all right as they are, and fervently wish that the vociferous few could find another outlet for their energies. What is lacking in many of the ensuing discussions is a clear grasp of the essentials in this matter; attention and dispute are often diverted to the secondary and unimportant. It is then an immediate reason for welcoming Father Howell's book that he firmly puts first things first.

The author was asked by the editor of the American liturgical review *Worship* to write a series of articles explaining the meaning of the liturgy and the liturgical movement to new readers. The articles were then published in the United States in a book with the title *Of Sacraments and Sacrifice*. We are given here an English edition of the same work with some changes and the addition of a new chapter. So well has the author succeeded in his purpose that it would be difficult to find anywhere a comparable popular exposition of the fundamentals of the liturgy.

The treatment falls into two parts: the first on the sacraments, the second on the Mass. In the seven chapters of part one, Father Howell covers the teaching on worship, grace, the mystical body, the sacramental principle, and six of the sacraments. The first five chapters of the second part give a similar doctrinal explanation of the Mass. Up to this point the book is devoted to basic sacramentary teaching; and what a truly remarkable exposition it is! The author writes in a style free from technical terms and abounding in simple illustrations; it is imbued with a freshness, a verve, and a conviction that inspire and carry along the reader. There is an uncommon ability to convey to the ordinary Catholic the profound truths embodied and made active in the Church's life of worship. Everything is set forth with a delightful simplicity; yet beneath the clarity there is evident to the discerning eye a reading of the recent theological work on these themes. No doubt in its colourfulness the writing bears the impress of transatlantic influences, but the result is such as to attract and not displease. Let us forget the liturgical movement, one might exclaim, if only the doctrine in these chapters be made living to all Catholics.

But, of course, the liturgical movement takes its significance from its endeavour to achieve precisely that effect. For that reason the book continues with a chapter on problems of participation and another on social piety. These show why there is need both for changes in the present liturgy and for the educative efforts of a liturgical apostolate. Father Howell in these pages is hammering a given point. Some of his statements are perhaps too sweeping, and some of his criticisms need qualifying. Nevertheless the point he wishes to drive home is true; and his trenchant style will at least provoke serious thought.

The liturgy of the Mass as we have it now, and have had it for many centuries, is such that the great majority of our Catholic people experience serious difficulties if they desire active participation, external as well as internal (p. 152).

It would be difficult to deny that statement, as it would also be to oppose the other main themes of these chapters; and no one can fail to be in sympathy with the author's overmastering desire to bring the laity to share in the full riches of the Church's liturgy.

The additional chapter at the end contains some special remarks about the relation between the liturgy and the social apostolate.

To give a balanced and critical appraisal of this book is difficult. The plain fact is that one is so grateful for all that it gives, that one feels no desire to carp at the defects. It is a book that can be given to the laity, or used for sermons, or simply read for one's own profit. The publishers are to be thanked for making it available in a pleasant format, and at a very low price. Nor must we forget the excellent illustrations.

C. D.

Politics of Belief in Nineteenth Century France: Lacordaire, Michon, Veuillot. By Philip Spencer. (Faber. 25s.)

It is somewhat difficult to understand what it was that impelled Mr Spencer to write this book. After dilating in a preface on the difficulty and complexity of writing about the Church at all, he observes, rightly enough, that "the Church has dominated French domestic history from Constantine to Clemenceau", that the edifice is too huge for any one visitor to master its pattern and that the said visitor "can hardly hope to know a single section thoroughly". This serves to introduce a "necessarily selective" account of the Church in France from 1831 to about 1880, built upon the three men chosen for the author's purposes: Lacordaire, J. H. Michon, and Louis Veuillot. Many readers will probably wonder why Mr Spencer should have attempted to deal with the matter at all, for of the religious faith of his three chosen representatives or of the spiritual mission of the Church he appears to have no understanding whatever. To him everything is a form of politics. He speaks of the Christian faith as providing points of tension "which, continually recreated, vex the original minds of every epoch", and again, more openly, of "the deep fissure which was splitting knowledge into two separate parts—faith and fact". Apparently, the reason for the choice of this discordant trio is that all three suffered, more or less, from "the opposition between faith and fact"; in effect, they are, all three, really treated as targets.

Lacordaire's immense contribution to the Social Question, his conclusions about Wealth, Labour, Capital, Ownership of the Soil, and the manner in which he integrated his faith with his fervent demand for the material betterment of the working classes, receive

slight recognition here, while there is a clear suggestion of an incompatibility between his personal ascetism—which was apparently excessive—and the sincerity of his message. Veuillot, the *écrivain de combat*, the fanatical ultramontane, has a long run of power and success, he is “caro Veuillot” to Pius IX, but goes too far at last, is disavowed and so meets his Waterloo.

The incongruous figure here is Michon, briefly snatched from oblivion to exemplify the theme of this work. Michon was a clever, eccentric, erratic priest who dabbled with botany, geology and archaeology and is now remembered only as the founder of “graphology”. But he is here *faute de mieux* because the period did not produce a duly qualified Modernist. Mr Spencer notes with regret that Loisy “was forced out of the Church” (!), that Laberthonnière and Blondel were driven to submission and that “better men than Michon, more profound, more obedient, more scholarly and more orthodox”, suffered “relentless persecution” from Pius X.

Michon probably would have been driven out of the Church had he avowed his authorship of his anonymous novels. Their very titles indicate a plan of campaign: *Le Maudit*; *La Religieuse*; *Le Jesuit*; *Le Moine*; *Le Confesseur*; *Les Mystiques*; and *Le Fils du Prêtre*. The reader is at once reminded of Michelet and his *Le Prêtre, la Femme et la Famille*. The more we think of the remarkable men who belong to this period and of the strange diversity of their fortunes (three out of four consecutive Archbishops of Paris died by violence), the more we are astonished at such a choice.

It is not after all surprising to find a number of mis-statements and mistakes, though the book is in fact very well produced. St Dominic was not personally implicated in the Albigensian Crusade, i.e. in the war. To talk of the “cautious and unprejudiced procedure” of Michelet is really absurd. Frederick Schlegel became a Catholic but August Wilhelm did not. Henri Saint-Simon (1760–1825), the “messianic” socialist, was a Count, not a Duke. The Mortara case occurred not at Boulogne but at Bologna, then one of the Three Legations. It is stated that the Holy Office sent the boy “to the Pope’s Dominions”. The boy’s family was already in them; how else could the case have arisen? When the Pope had (1860) lost Romagna and the Legations, the Marches and Umbria, his temporal sovereignty was still not “confined to Rome”, as a glance at the map of Italy will show. In a passage on the Gallican Breviary we are told that “most rites dated from the eighteenth century”. Is this a misprint for *ninth* century, or merely some confusion with the printing of Gallican diocesan breviaries in the eighteenth? There is nothing incredible about the part played by Dupanloup in the final

submission of Talleyrand, made on the death-bed. The process of influencing Talleyrand had been begun many years before by Royer-Collard and assiduously furthered by the Duchesse de Dino, who kept house for the Prince. For that matter, Mr Spencer insists very much and needlessly on the lowly origin of Dupanloup. Has he asked himself how Dupanloup came so soon to move easily in high society, to conduct the religious education of the Orleanist Princes, to be a familiar figure in the salons of the Faubourg Saint-Germain and, in particular, how he got the names of Félix and Philibert? These may not be points of capital importance; but small errors are often revealing, for they mark the gap between what is rapidly got-up and what is really understood.

Portrait of Josephine Butler. By A. S. G. Butler. (Faber & Faber. 21s.)

It is surprising that Josephine Butler, who had such a great, if veiled, celebrity, should have had to wait so long for her biography. Her grandson, who is in possession of letters and diaries and family papers covering her whole life (1828-1906) and filled with his own personal recollections as well as an ardent filial piety, has nevertheless not quite succeeded in producing an authoritative and satisfying book. It has been, he says, his endeavour to create a full-length portrait of her; but, if he did so, a great deal of the first version must have been cut out to reduce the matter to a bare two hundred octavo pages. Whatever has happened, the result is a somewhat disjointed narrative lacking in flow and sequence; there is a paucity of dates, and at times the essence of the matter seems somehow to have evaporated. Had Mr Butler expounded the problem of the great increase in prostitution and the struggle to procure by agitation the repeal of the Contagious Diseases Acts he might have produced a sombre, perhaps lurid, book which would at any rate have had weight as a sociological study. Had he, on the other hand, extracted the essence of the rich material at his disposal he might have given us a striking picture of a very distinguished and very remarkable woman, one of those great Victorian ladies who, in the face of every conceivable disadvantage and obstacle, wrought a beneficent revolution in English social life.

Josephine Butler's arduous and protracted campaign on behalf of the most unfortunate of her sex was not essentially a "purity" or morality crusade. It was an attack upon an abominable injustice, upon administrative tyranny and upon the most evil of all forms of exploitation. She did not aim only at saving souls; it was a social and political work for the saving of souls and bodies together. Her

impulse was fundamentally religious, but her aims and methods strictly practical. One astonishing thing was the determined opposition she encountered; another, the way men were divided by her crusade. Among her opponents were Swinburne, the Duke of Cambridge and Sir William Harcourt; among her helpers, John Morley, Cardinal Manning and the heads of the Salvation Army. A strange episode was her duel with Lord Roberts about C.D. Regulations in the Indian Army, where the famous general had to admit that he had been completely misinformed and wilfully misled. Another was her visit to Rome under the belief that if she could only get an audience of Leo XIII he would speedily issue an Encyclical commending her campaign.

It is to be hoped that the letters and diaries and her very numerous pamphlets and speeches will yet be used to furnish a fuller account of a very noble character and gifted personality.

J. J. D.

Psychoanalysis and Personality. By Joseph Nuttin. Translated by George Lamb. Pp. 310. (Sheed and Ward. 16s. net).

In introducing his *Uses and Abuses of Psychology*, which appeared recently in the Pelican Psychology Series, Dr Eysenck remarked that "few people realize to what extent their lives are being shaped by the application of discoveries in the social sciences, more particularly by the recent advances in psychology", and, giving an example of the sort of transformation going on in our very midst, he said that "the whole system of [present-day] education is based on psychological discoveries and theories which are relatively recent" (p. 7). Professor Nuttin writes in a similar way of the far-reaching influence exerted at the present time by the theories of psychoanalysis, and especially by the so-called Depth Psychology, which "has brought crumbling down from its pedestal the Renaissance picture of man, the master and the 'rational' man, the idol of the Enlightenment" (p. 115). The psychologies of Freud, Adler and Jung are slowly but surely forming a new idea of man for us. The views of these famous psychologists concerning the nature and life of man "have now penetrated everything, including the ideas of people who have no interest in psychology", and thus there need be no surprise that "it is especially in modern literature that the psychological picture of man bears the stamp of these new ideas. . . . The man presented to us by contemporary literature is the man of depth-psychology" (p. 116). The alarming increase in the numbers of people suffering from pathological and neurotic diseases of all kinds makes a knowledge of modern psychology, and even of psychiatry, a practical necessity not

only for doctors but also from time to time for many priests. Modern psychologists have realized that human personality has been studied for centuries from too exclusively an intellectualist standpoint, as if it were merely the meeting-point of a few select abstract processes. Contemporary advances in psychology have established beyond question that at the core of a man's personality is a dynamic centre of forces; and whether their own theories are true or false, modern psychologists have at least been successful in persuading us that, if we are to deal with some of the most distinctively human ills and tragedies which befall many in the present conditions of life, we cannot afford to ignore these forces or "dynamisms" (as they are called) working within man.

Psychoanalysis and Personality is a book that will be received in different ways by different kinds of people. It is even a book about which one might quite honestly say quite different things, according to the interests of the people to whom one happened to be speaking. The only thing that needs to be said here is that it would be difficult to recommend any book more warmly to priests who want to make a study of psychoanalysis and psychotherapy. There are many reasons for commending this book to the clergy. It will be enough if we say, first, that Professor Nuttin is himself a priest with a wide experience of men and a sound grasp of his subject, and secondly, that we have here the sort of book about psychoanalysis our priestly training leads us to desire, for it studies psychoanalysis and modern theories of human personality from the point of view of general psychology. It is, however, necessary to add that the professional psychoanalyst, who regards his science as being purely positive and practical and not a matter of the general psychology of man, will probably deplore Professor Nuttin's treatment of the subject as too speculative and philosophical.

The book is divided into two parts. In the first Professor Nuttin gives an account of the Freudian theory of psychoanalysis as a philosophical doctrine and shows how it was gradually developed by Freud himself. In reading this first part it is essential to remember that the book is not intended to provide detailed information about the practical clinical work undertaken either by Freud himself or by psychoanalysts trained on Freudian lines. It is concerned mainly with the formation of the theoretical explanations of human behaviour which Freud gradually constructed, and therefore with the truth or falsity of his theory of psychoanalysis as a philosophical system giving a complete philosophy of man. The critique of Freudianism which is developed in this part is, as a consequence, philosophical and is based on the understanding that man has not only a body but also a soul.

Professor Nuttin is well aware of what some will inevitably consider to be serious limitations in his treatment of the subject, but he insists correctly on the need for treating it as he does: "we are perfectly aware of the impoverishment which is bound to be involved in this separation of psychoanalytical ideas from clinical practice. But when the Freudian system is not content merely to supply an explanation and method of treatment of psychic conflicts, but goes on to claim to be a general psychology as well, it is obliged, as a scientific system, to submit to a critical examination of its ideas and theories" (p. 40).

After an introduction describing the development of Freud's own theory over a period of many years, we have three chapters giving (amongst other things) an outline of recent developments of Freudianism in different parts of the world, and a study of Freud's theory of the Unconscious in man. During this part the reader is introduced to the basic theories in his concept of man, such as those of sublimation, the Oedipus complex, the castration complex, the death instinct, etc. . . . In view of the importance of the matter one could have wished that the account of Freud's theory of the structure of human personality from what he called the id, the ego and the superego had been given at greater length.

In the second part of his book Professor Nuttin gives his own dynamic theory of normal personality. Freud tended to look upon normal human activities as deviations from abnormal conditions, perhaps because his professional work accustomed him to take a pathological condition as fundamental and to interpret normal human activities by deriving them from an abnormal and uncontrollable force within man. Professor Nuttin works in the opposite direction and studies normal human personality, considering first and foremost its dynamic properties. He gives some penetrating critiques of Freud's conceptions of sublimation and of the confusions concealed in his uses of the word "unconscious". Furthermore he argues that a dynamic theory of normal human personality must never put consciousness and intellectual knowledge into the background, and must beware of regarding the tensions in man merely from a psychopathological point of view as if they had no constructive part to play in the development of the normal person. Hence the theory we have a right to expect from the psychologist, "whilst taking into account pathological facts, must be the work of general psychology and must aim to embrace the behaviour of the normal man in all his functions and at all levels of his activity" (p. 163).

Professor Nuttin has written a book which many priests will find of great interest especially for the way in which he brings the findings of modern psychology into touch with the ideals of Christian asce-

ticism and with a philosophy of man acceptable to the teaching of the Church. At the end of the book there is an extensive and carefully selected bibliography to guide those who wish to pursue their studies further.

A History of Modern European Philosophy. By James Collins. Pp. x + 854. (The Bruce Publishing Company, Milwaukee. \$9.75.)

At long last we have in this book a history of modern philosophy which those engaged in teaching second- and third-year students can rejoice in using as a text-book. It has been well and carefully written so that it makes most unusually good reading for anything designed to serve as a manual. It is intended for students who have made some progress in the study of Scholastic philosophy and who are seeking a reliable guide to assist them in their journey through the treacherous seas of postmediaeval philosophy. After two preliminary chapters, including an interesting one on the Renaissance background, Mr Collins has selected about twenty of the leading philosophers of the so-called modern period in philosophy, beginning with Francis Bacon and finishing with Bergson. He outlines the story of each one's life, explains the methods and guiding principles of his thought, and then describes the position he adopted with regard to certain fundamental philosophical problems. Mr Collins writes with clarity and precision as one who knows his sources and is well informed about the researches of the best scholars in England, France, Germany and Italy. Each chapter concludes with an adequate bibliography giving details about sources and important books of reference. This book should certainly take its place in the philosophy section of any library.

The Philosophy of Jacques Maritain. By Charles A. Fecher. Pp. 361. (The Newman Press, Westminster, Maryland. \$5.)

MR FECHER has foreseen, and forewarned his readers against, the kind of criticism of his book a philosopher will inevitably make. He evidently fears the worst from some critics: "I have no doubt, too, that just as the scholars will protest at what has been left out, so they will gag at much that has gone in" (p. xi). The surprising thing about this largish book is that it has not been written, as one might suppose at first sight, for the benefit of philosophers, but for the general reader who, though no philosopher, wants to know something about Maritain's work. It does not profess to be a scientific work. It is, if you like, a "Maritain without tears", and on the whole it is a successful example of this kind of popularization. Anything

liable to bring tears to the eyes of the general reader has been omitted, and what has been put in makes good and easy reading. If it comes into the hands of the sort of reader for whom it is intended, it will be read with profit and perhaps enjoyment. The first fifty pages on Maritain, the Man, are well done and might be recommended to many who would derive little help from the rest of the book. They show clearly that, to enter sympathetically into his thought, one needs to know a good deal about Maritain's extraordinary career, especially about his student days, his conversion from complete agnosticism to Catholicism which followed his meeting with Léon Bloy, and his subsequent life as a Catholic. Mr Fecher makes many Maritain idiosyncrasies (such as his occasional fiery and provocative onslaughts on some philosophical systems, as well as his hard, censorious attitude towards certain philosophers) understandable from the human point of view. Maritain is no detached speculator, but a man with strong convictions, feelings and sentiments and a Frenchman's uninhibited power of self-expression.

Mr Fecher is a great admirer of Maritain's philosophy. He has written with sustained enthusiasm some twenty chapters on his philosophy, each one being given to a different aspect of his thought. Maritain is inclined to appear, as one turns from chapter to chapter, as the perfect genius who is more than equal to every problem in philosophy. The manner of presentation gives the unfortunate impression that he is great mainly for the large number of subjects about which he has written rather than for any brilliance in the reasoning he has advanced in dealing with them. It is here that we come upon the main weakness of the book. Granted that it is intended for the instruction of laymen in matters philosophical, a book of this nature calls none the less not merely for a presentation of Maritain's ideas, but also for some kind of discussion of the reasons he has offered to justify his ideas. Even an elementary book on philosophy should introduce readers to the philosopher's work of weighing up the reasons and arguments he has given to justify the ideas he has presented for the reader's consideration. Thus, for example, Mr Fecher has given three chapters (ch. 14, 17 and 18) to Maritain's treatment of the problems concerning the relations between the Community and its members, describing how he distinguishes between a man as an individual and as a person, but he has not attempted to weigh up the value of the arguments Maritain has given to prove his distinction, nor has he even suggested that serious objections have been raised against the distinction and its uses, and still less has he suggested that Maritain might have something to say in reply to his critics.

This is the only serious blemish in a book which must have been difficult to write, and is certainly suited to interest the general reader.

E. A. S.

Sacrae Romanae Rotae Decisiones seu Sententiae Quae Proderunt Anno 1944, Vol. XXXVI. Pp. viii + 790. (Typis Polyglottis Vaticanis, 1954.)

THERE is probably more of what journalists call "human interest" in this large and handsomely produced volume than in many a batch of current novels. Indeed, given a working knowledge of Latin, French and Italian and time to spare, one might browse with interest for days over these dispassionate analyses of real-life human problems (most of them, as usual, matrimonial) and of the evidence presented by the parties and their witnesses. But, needless to say, it is not for their psychological interest that these collections of Rotal decisions demand a place in every well-stocked ecclesiastical library. It is because they record the growth of law in action. True, the Rota is not a legislative assembly: its duty is simply to apply the law to concrete cases. Nor do its decisions build up a case-law of precedents with an authority equal to that which our English Common Law attributes to judicial rulings, for the Rota, unlike our civil courts, is bound by a comprehensive code of written law. Nevertheless, it is largely through these decisions that much of the canon law finds its precise and authoritative interpretation. Every volume of the collection is therefore a valuable aid to the study of the law.

The value of the volume is enhanced by a detailed and alphabetically arranged *Index Conclusionum et Rerum Notabilium* in which the jurisprudence of its sixty-nine decisions is digested in the form of excerpts collated under appropriate headings, so that the reader is able to gauge its general trend and note the particular points of law or fact which the judges have found it necessary to stress, or which have a special significance for the student of law.

Summarium Iurium et Officiorum Parochorum ad Normam Codicis Iuris Canonici. By L. M. Agius, O.E.S.A. Pp. 258. (D'Auria, Naples, 1953. 10s: 8d.)

PARISH priests may fairly claim that large tracts of the Code of Canon Law have little practical interest for them, e.g. most of *De Religiosis* and *De Processibus*; and yet it is surprising how much of it does affect them directly. By collecting all these bits and pieces, arranging them in an orderly and logical fashion, and adding a brief commentary which is relatively up to date (down to 1950), Father Agius has done

a useful service. His commentary is not quite as full as that of Fanfani, and one would have liked a little more space devoted to the beneficial rights of parish priests (6 pages), and to their duties as administrators of parochial property (3 pages), but, after all, the work only claims to be a summary. It will not supply the busy parish priest with a clear-cut solution of all the canonical problems which are liable to confront him in the course of his pastoral work, but it will provide him with a very handy key to the legal texts in which such solutions must be sought.

More Murder in a Nunnery. By Eric Shepherd. Pp. 191. (Sheed and Ward. 10s. 6d.)

THOSE who chuckled over *Murder in a Nunnery*, with its recognizable and authentic nuns and schoolgirls, will be anxious to sample this second instalment of thuggery in incongruous but familiar surroundings. They will find the same basic ingredients. The body of a murdered man is found in the garden of the same convent school and its presence there proves to be no accident, but rather the first fruits of a deeply laid plot which eventually threatens the security of the whole community. The novelty of the original theme inevitably suffers in the repetition, and since the charm of the first adventure lay largely in the true-to-life picture of a convent school in the throes of the extraordinary, the author might have been better advised to concentrate less on the rather far-fetched plot of this second adventure and more on the psychological observation of its impact, for which he shows such a marked gift. However, both ingredients are once again agreeably mixed and the book is both well written and handsomely produced.

L. L. McR.

CORRESPONDENCE

CONFESSION AT THE RECEPTION OF A CONVERT

(THE CLERGY REVIEW, 1954, XXXIX, pp. 225, 319, 382)

Dr Wroe writes:

I apologize to Father O'Mahony for creating terminological confusion. When Vermeersch (*Theologia Moralis* I, no. 341, 372 ed. 1926) speaks of "moral certainty", he is referring to the certainty

proper to *Mores*, human conduct, certainty for the purposes of practical behaviour, as opposed to strict theoretical certainty. In human affairs strict certainty is notoriously hard to come by and we are bound, for purposes of practical action and under pain of unreason, to treat some probabilities as certainties.

Let us give this certainty a new look by calling it "operational certainty". Aquinas delightfully and accurately calls it "probable certainty" (II-II, qu. 70, art 2)! Despite the threat of the atom bomb, I must not refuse to make plans for September, because it is operationally certain that it will not have despatched me by then, and were I to refuse to act as if September is to be, I would be called unreasonable, convicted of anxiety neurosis and advised to recline on the analyst's couch. Holy Church requires operational certainty about the fulfilment of the Guarantees (C. 1061) and the fitness of candidates for Orders (C. 973). Liguori requires operational certainty that penitents are fit for absolution (*Theol. Mor.* VI, 461). In the sentence immediately preceding the one quoted by Father O'Mahony, Father Davis accepts the principle of operational certainty: "It would, of course, be quite different if the probabilities on the one side were so obviously and overwhelmingly greater than those on the other, that the contrary opinion appeared highly improbable" (*Moral and Pastoral Theology*, Vol. I, p. 83, ed. 1949). It need hardly be said that a much greater probability does not quash the much smaller *theoretical* probability of the opposite. If the odds against my drawing out of a bag, in a specified order, seven balls of the seven colours of the rainbow are 5040 to 1, I may still be lucky. But for practical purposes it is operationally certain that I will not and it would be irrational to act on the assumption that I will.

Moderate probabilists maintain that an unopposed or far greater probability counts as operational certainty in the moral sphere and, as the Church is much enamoured of St Alphonsus, it is not unreasonable to surmise that the most that can be expected from a petition to the Holy See in the matter that concerns us is a grant of relief from the obligation of full confession, provided that careful inquiry reveals the existence of solid positive reasons, in the circumstances of each several case, for doubting the validity of a first baptism.

A mere higher degree of probability in favour of the convert's first baptism does not make the sins committed before his reception certain matter for confession, if careful inquiry reveals solid positive grounds, in his particular case, for questioning the validity of his first baptism. But when a convert's first baptism has in its favour the operational certainty demanded by the Church in Can. 1061 and

973, and by St Alphonsus as regards fitness for absolution, is the opinion that the sins committed before his reception are doubtfully compulsory matter well founded and supported by good authority? Is there any authority for the view that the confession of sins committed after a carefully administered baptism is rendered unnecessary by mere non-inquiry plus the mere *general* risk that baptism may be maladministered?

Father O'Mahony applies St Alphonsus' teaching on doubtfully committed sins to doubtfully post-baptismal sins. But certainly committed and doubtfully confessed sins (VI, n. 477) are perhaps more to the point. The negligent, Liguori says, must confess because past confession is seriously doubtful and a certain duty is not met by dubious discharge. The diligent need not confess, since past confession is operationally certain.

Father O'Mahony's arguments were placed before the Holy See by the Hierarchy in 1868 (*Decreta Conc. IV Prov. West.*, pp. 334-335) together with the arguments on the other side; notably, the care taken by the younger Anglican clergy in administering baptism and the growing number of the indubitably baptized.

IS THEIR BAPTISM REALLY NECESSARY?

(THE CLERGY REVIEW, 1954, XXXIX, pp. 326-7)

Dom Bruno Webb writes:

May I beg the courtesy of your columns in explanation of a sentence of mine quoted by Father Leeming, S.J., in the June number of THE CLERGY REVIEW, pp. 336-7?

He writes: "Now those who hold that God will bring all infants, whether baptized or not, to the vision of Himself ought to be very careful to avoid giving the impression that salvation is demanded by the mere fact of an infant's existence as a human being . . . one reads that 'every human being possesses a claim to the grace of redemption through incorporation into the second Adam'. If this means that every human being has a claim to be incorporated into the second Adam and so to have grace, it is manifestly false; for the grace of incorporation into Christ is utterly gratuitous and no human being has any claim whatever to it." It is surely a pity to have quoted this sentence, taken from my article in the Summer (1953) number of *The Downside Review*, in isolation from its context, since its meaning depends entirely upon its context. Briefly the context is this: I compared the organic unity of the human race ana-

logously to that of the human body, the first cell of which guarantees natural life to *all* the future cells of the adult body, unless death intervenes. So the first Adam, as the "first cell" of mankind, was, except for original sin, a guarantee of the grace of Innocence to all future members of the human race. I then went on to say that, in view of St Paul's words "As in Adam *all* die, so also in Christ *all* shall be made alive", the second Adam, as the "first Cell" of mankind in the order of Redemption, is in the same way a guarantee of the grace of redemption to all members of the race, excepting only those who reject it. Whether or not I am right in comparing the second Adam to the "first Cell" of mankind in the order of redemption is not the point. What is to the point is that, if God has so constituted Him as the "first Cell" of redeemed mankind, He has thereby *given* to mankind a claim to the grace of redemption. This grace is wholly gratuitous, we all know that. But if a king gratuitously *gives* his subjects a title to certain privileges which are in themselves entirely gratuitous, his subjects thereby *possess* a title to these privileges; if they did not, the gratuitous gift of the title would be meaningless. So also mankind, by nature, has no claim to the gratuitous gift of grace, but if God gratuitously *gives* it such a claim, then surely it must possess this claim, always, of course, dependently upon God's free gift. My sentence quoted by Father Leeming, therefore, cannot possibly be understood, if taken in its context, as "giving the impression that salvation is demanded by the mere fact of an infant's existence as a human being". Nor is there any suggestion in my article that infants dying without reception of the sacrament *in re* receive grace "independently of the sacrament". Quite the contrary; the whole contention of my article is that these infants may receive grace *by virtue of* the sacrament. Obviously no one can have grace without receiving the sacrament either actually or virtually. This, I hope, will make the meaning of my sentence clear.

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